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AND

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DOCTRINAL PURITANS.

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ON

CHRIST'S DEATH, EXALTATION, AND INTERCESSION;

AND, ON

MOURNING FOR OTHER MEN'S SINS.

BY THE

REV. S. CHARNOCK, B.D.

THE RELIGIOUS TRACT SOCIETY.

DISCOURSES

ON

CHRIST'S DEATH, EXALTATION, AND INTERCESSION.

BY THE

Rev. STEPHEN CHARNOCK, B.D.

A.D. 1684.

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My little children, these things write I unto you, that ye sin not.—If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.—1 John ii. 1.

A DISCOURSE

ON THE

NECESSITY OF CHRIST'S DEATH.

Ought not Christ to have suffered these things, and to enter into his glory.—Luke xxiv. 26.

THESE words are an answer of our Saviour's to the discourse of two of the disciples who were going to Emmaus, verse 13. He came unknown to them, while they were discoursing together of the great news of that time, namely, the death of their Master, whom they acknowledge a "prophet, mighty in deed and word before God and all the people," verse 19. confirmed by God to be so by miracles, and confessed to be so by the people. Yet they questioned whether he were the Messiah that should redeem Israel, and erect the kingdom so much promised and predicted in the scripture. They could not tell how to reconcile the ignominy of his death with the grandeur of his office, and glory of a king. And, though they had heard by the women of a vision of angels that assured them he was alive, yet they do not seem in their discourse to give any credit to the report, but relate it as they heard it; though both by what they said before, verse 21, "that they had trusted that it was he that should have redeemed Israel," and also by the sharp reproof Christ gives them, verse 25, "O fools, and slow of heart to believe all that the prophets have spoken," we may

conclude, that they thought it a mere illusion, or groundless imagination of the women. Christ, to rectify their minds, begins with a reproof, and follows it with an instruction, that what they thought a ground to question the truth of his office, and the reality of his being the Messiah, was rather an argument to confirm and establish it; since that person, whose character was foretold in the old testament to be the Messiah, was to wade to his glory through a sea of blood, and such sufferings in every kind as cruel and shameful, as that person in whom they thought they had been deceived, had suffered three days before; and afterwards discourseth from the scripture, that his death, and such a kind of death, did well agree with the predictions of the prophets, and therefore, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." He might well sum up in two or three hours time (wherein we may suppose he was with them) most of those testimonies which foretold his sufferings for the expiation of sin. The proposition which he maintains from Moses and the prophets, is in the text, "Ought not Christ to have suffered those things?" which is laid down by way of interrogation, but is equivalent to an affirmation; and he backed, without question, his discourse with many reasonings for the confirmation of it; to reduce them from the distrust they had to a full assent to the necessity of his death, in order to his own glory, and consequently theirs; the foundation of his own exaltation, and the redemption of mankind being laid in his being a sacrifice.

"Ought not?"

1. It is not said, It is convenient or becoming; as is was said of his baptism, "It becomes us to fulfil all righteousness," Matt. iii. 15. His baptism had more of convenience than necessity. He might have been the Messiah without subjecting himself to the ceremonial law, or passing under the baptism of John. But it was impossible he should be a redeeming Christ, without undergoing an accursed death. No sin was expiated merely by his submission to the yoke of legal rites, or the baptismal water of John; all expiation of sin was founded only in his bloody baptism.

2. It is said, "He ought." Not an absolute, but a conditional "*ought*." Not his original duty as the Son of God, but a voluntary duty as the Redeemer of man. He voluntarily engaged at first in it, and voluntarily proceeded to the utmost execution; yet necessarily after his first engagement. Necessity there was, but not compulsion. All necessity doth not imply constraint, and exclude will. Paul must necessarily die by the law appointed to all men, but willingly he "desires to be dissolved, and to be with Christ." God is necessarily holy and true, yet not unwillingly so. Angels and glorified souls are necessarily holy by their confirmation in a gracious and glorious state, yet voluntarily so by a full and free inclination. Necessary by the decree and counsel of God, necessary by the engagement and promise of Christ, necessary by the predictions and prophecies of scripture. All which causes of necessity are linked together, because the restoration of man required such a suffering; therefore it was from eternity decreed by God, embraced by Christ, published in

scripture. It was ordained in heaven, and set out in the manifesto of the old testament; so that if this death had not been suffered, the counsel of God concerning redemption had been defeated; the word and promises of Christ violated, and the truth of God, in the predictions of the prophets, had fallen to the ground. The decree of God was declared in many prophecies before the execution, and this will of God is an evidence of the necessity of it. Why did he ordain it, if it were not necessary to so great an end? Though the end, the redemption of man, was not necessary, yet when the end was resolved on, this as the means was found necessary in the counsel of God. The natural inclination and will of Christ, as man, did startle at it, when he desired that this cup might pass from him. It was contrary to the reason and common sense of men; how then should that infinite wisdom which wills nothing but what is unquestionably reasonable, have determined such a means, if it had not been necessary for his own glory, and man's recovery? But both the Father and the Son were moved to it by the height of that good-will they bore to the fallen creature.

"These things." Every one of those severe and sharp circumstances. The whole system of those sufferings; not a dart that pierced him, not a reproach that grated upon him, but was ordained; every step he took in blood and suffering, was marked out to him. Since Christ was to die for the reparation of man, for the expiation of sin; it was necessary that his death should be attended with those particular sharpnesses that might render his love more admirable, the justice of God more dreadful, the evil of sin more abominable, and the

satisfaction itself more valuable. The intenseness of his love had not been set off so amiably in a light and easy death, as in a painful and shameful suffering. And though the greatness of his merit, and the fulness of his satisfaction, did principally arise from the dignity of the suffering person; yet some consideration might be also had of the greatness of his suffering. Not only his death, as he was considered equal with God, but his shameful death in the circumstance of the cross, is a mark of his obedience and a cause of his exaltation, Phil. ii. 8. Both were regarded in the crown of glory, and that high dignity wherein he was instated. So that the sum of Christ's speech amounts to thus much: Be not doubtful whether the person so lately suffering, whom you account so great a prophet, were the Messiah. You clearly may see in the prophets, that nothing hath been inflicted on him, but what was predicted of him. So that it is not merely the malice of man that hath caused those sufferings; that was only a means God, in his infinite wisdom, used to bring about his own counsel. He was not forced to what he suffered, but willingly delivered up himself to perform the charge and office of a Redeemer, which could not else have been accomplished by him. And that glory which you expected, was not by the order of God to be conferred upon him, till he abased himself to such a passion. He will have a glory to your comfort, though not answering your carnal expectations. Be not dejected, but recover your hopes of redemption, which you seem to have lost, and let them be rectified in the expectation, not of an earthly, but a heavenly glory.

Observe,

1. The nature of Christ's suffering these things.

2. The necessity, "Ought not Christ to suffer?"

3. The consequence. "And to enter into his glory?"

There are two doctrines to be insisted on from these words.

DOCTRINE. FIRST. THERE WAS A NECESSITY OF CHRIST'S DEATH.

DOCTRINE. SECOND. CHRIST'S EXALTATION WAS AS NECESSARY AS HIS PASSION.

For the first. "There was a necessity of the death of Christ." It was necessary by the counsel of God, Acts iv. 28. "Him being delivered by the determinate counsel and foreknowledge of God," Acts ii. 23. It was not a fruit of second causes, which God only suffered by a bare permission, but it was a decree of his will, fixed and determined, and that before the world began; an irrevocable decree God made to deliver his Son to death, for the sins of men, and according to this counsel he was in time delivered, and by the merit of his death hath reconciled to God all those that believe in him.

In handling this doctrine, I shall show,

First. What kind of necessity this was.

Second. That it was necessary.

Third. The use.

First. What kind of necessity this was.

I. His death was not absolutely necessary, but conditionally.

1. It supposeth first the entrance of sin. There was no necessity that sin should enter into the world. There was no necessity on man's part to sin. Though he was created with a possibility of

sinning, yet not with a necessity; he was created mutable, but not corruptible; "God made man upright," Eccles. vii. 29. His faculties, as bestowed upon him, stood right to God. He had an understanding to know what of God was fit for him to know, a will without any wrong bias to embrace him, and affections to love him. God permitted him to fall, the devil allured him to sin; but neither the one nor the other did immediately influence his will to the commission of his crime. There was no necessity on God's part, that sin should enter; though his wisdom thought good to permit it, yet there was no absolute necessity that it should step up in the world. He might have fixed man, as well as the holy angels, in an eternal purity. He might have enlightened the mind of man by a particular act of grace at the first proposal of the temptation by the devil, to discern his deceit and stratagem, and so might have prevented man's sin, as well as permitted it. Had not sin entered, there had been no occasion for the death of the creature, much less for the death of Christ. The honour of God had not been invaded; there had been no provoked justice to satisfy, nor any violated law to vindicate. Some indeed there are, that think the incarnation of Christ had been necessary without the entrance of sin, because they consider God of so holy a nature, that it had been impossible for him to be pleased with any creature, though the work of his own hands; so that neither angels nor men could have stood one moment in his sight without beholding him in the face of a mediator. Several had anciently imagined, that if man had continued in obedience till the time appointed for his confirmation, then Christ would

have been incarnate, and man have become one mystical person with him for his confirmation, as the angels were confirmed by him. But none assert the death of Christ, but upon supposition of sin. All sacrifices for sin imply the guilt of sin antecedent to them. But, after man had transgressed the rule by his disobedience, and thereby made himself incapable of answering the terms of that righteous law which God had set him, the death of Christ became as necessary as his incarnation, for the righting the injured law, and satisfying offended justice, and the conveyance of mercy to the creature, with the honour of God and preservation of his rights. As Christ's rejoicing from eternity in the "habitable parts of the earth," supposes the creation of the world, in the order of God's decree, Prov. viii. 31. so the eternal counsel of God for the making his Son a sacrifice, supposes the rise of sin and iniquity in the world. Had not man run cross to the preceptive will of God, he had enjoyed the presence of God without a sacrificed mediator, and would have had an everlasting communion with him in happiness. But after sin entered upon the world, there was need of a propitiation for sin; an infinitely pure God could not have communion with an impure creature. It was not fit a sovereign majesty should make himself savingly known to his creature without a propitiatory.

2. It supposeth death to be settled by God as the punishment of sin. Some question whether it were absolutely necessary that death should have been threatened upon the breach of the law: it is true, as the law depends upon the will of the lawgiver, so doth the punishment. And it is in his

liberty, if you consider him as an absolute sovereign, to annex what penalty he pleaseth. Yet as all laws are to spring from righteousness, so all punishments are to be regulated by righteousness and equity, that a punishment deserved by the greatest crime, should not be ordered as the recompense of offences of a lighter nature. But, in the case of transgressions against God, no penalty less than death, and eternal death, could, according to the rules of justice, have been appointed. It is certain, sin doth naturally oblige to punishment; it is senseless to imagine, that a law should be transgressed without some penalty incurred. A law is utterly insignificant without it, and it is inconsistent with the wisdom of a lawgiver to enact a precept without adding a penalty. If therefore a punishment be due to sin, it is requisite, according to the rules of justice and wisdom, to proportion the punishment to the greatness of the offence. I say, this is the rule that righteousness requires. And it is as natural that a crime should be punished suitably to its demerit, as that it should be punished at all. Why doth any fault deserve punishment, but because there is an unreasonableness in it; something against the nature of man, against the nature of a subject, against the authority of the lawgiver, against the order and good of a community. The punishment therefore ought to be as great as the damage to authority by the crime. To order a punishment greater than the crime, is tyranny; to order it less than the crime, is folly in the government: unrighteousness in both; because there is an inequality between the sin and the penalty. Now, such is the excellence of God's nature, and so inviolable with his creature ought

his authority to be, that the least offence against him deserves the highest punishment, because it is against the best and most sovereign Being. It seems therefore to us, that God had not acted like a righteous governor, if he had not denounced death for the sins against him; the offence being the highest, the punishment in the order of justice ought to be the highest. What could be supposed more just and reasonable, than for God to deprive man of that life which he had given him, that life which man had received from the goodness of his Creator, and had employed against his authority and glory? As his sin was against the supreme Good, so the punishment ought to be the depriving man of his highest good. The vileness of the person offending, and the dignity of the person offended, always communicate an aggravation to the crime. The sin of man being infinite, did in the justice of God merit an infinite punishment. And this is not only written upon the hearts of men by nature, that it is so, but that it is deservedly so: "That they are worthy of death," Rom. i. 32. the justice of God in inflicting death for sin, is as well known as his power and Godhead; and the justice of it is universally owned in the consciences of men, when they are awakened. Adam, when he sinned, did not think the offence of so great a weight; but his roused conscience presented him with those natural notions of the justice of God, and sunk him under the sense of it, till God had revived him by a promise.

3. It supposeth that after man's transgression, and thereby the demerit of death, God would recover and redeem man. There was no necessity incumbent upon God to restore man after his defec-

tion from him, and rebellion against him. As God was not obliged to prevent man's fall, so he was not obliged to recover man fallen. When he did permit him to offend, he might have let him sink under the weight of his own crimes, and left him buried in the ruins of his fall. He might for ever have reserved him in those chains he had merited, and have let him feed upon the fruit of his own doings without one thought of his delivery, or employing one finger of that power for his restoration, whereby he had brought him into being; for the restoration of man was no more necessary in itself, than the first creation of him was. As God might have left him in his nothingness, without producing him into being, so he might have left him in his contracted misery without restoring him to happiness. Nor was it any ways more necessary, than the reducing the fallen angels to their primitive obedience and felicity The blessedness and happiness of God had no more been infringed by the eternal destruction of man, than it was by the everlasting ruin of devils Upon the supposition that God would save sinners after his justice was so fully engaged to punish them, no way in the understanding of man can be thought of, but the sufferings of the creature, or some one for him, to preserve the justice of God from being injured. Though the thoughts of some differ in other things, yet not in this. All say, it was not simply necessary that man should be freed from his fallen state. But since God would not hurl all men into the damnation they had deserved, and treat them as he did the devils, in the rigours of his justice, this way of the death of his Son was the most convenient way; and indeed necessary not

necessary by an antecedent necessity, for there is no such necessity in God respecting created things, but a consequent necessity upon a decree of his will; which being settled, something else must necessarily follow as a means for the execution of that decree: as, supposing God would create man to be lord of the creature and to return him the glory of his works, it were then consequently necessary that he should create him with rational faculties, and fit him for those ends for which he created him; but the creation of man in such a frame is not of absolute necessity, but depends upon that antecedent decree of his will, of creating such a creature as should render him the tribute of his works. So, it is not necessary that God should free man from the spot of sin, and the misery contracted thereby, and reduce him from damnation to felicity. But, since he determined the redemption of him after the violation of the law, which he had confirmed by the penalty of death, God could not, without wrong to his justice and truth, freely pardon man, because he is immutably righteous and true, and cannot lie. And since he is so righteous a Judge, that he can no more absolve the guilty, than he can condemn the innocent, Exod. xxxiv. 7. His justice was an invincible obstacle to the pardon of sin, though men had implored his mercy with the greatest ardency and affection, unless this justice had been satisfied with a satisfaction suitable to it, that is, infinite, as the divine justice is infinite. And since neither man, nor any other creature, being all of a finite nature, were able to give a full satisfaction to the justice of God, a necessity is then introduced of some infinite person to put himself in the place of the fallen creatures,

to clothe himself with their nature, and suffer in it the penalty they had merited, that they might be exempted from that, which by the transgression of the law they had incurred.

4. It supposeth Christ's voluntary engagement and undertaking of this affair first. There could be no necessity upon God to redeem, nor any necessity upon Christ to be the Redeemer. But after his consent, which was wholly free, his promise engaged him to performance. He was free from all bonds till he entered into bond; he was at liberty, whether he would be our Surety, no compulsion could be used to him, John x. 18. He had power to lay down his life; it implies a liberty either of laying down his life or not; a liberty of choice, whether he would die for man or not; he had power, if he pleased, to avoid the cross; but he undertook it, "despising the shame," Heb. xii. 2. And after having once undertaken this charge, it was necessary for him to suffer; as it is in the liberty of a man's choice, whether he will engage himself in bonds for an insolvent debtor; yet when he is entered into suretiship, both his own honesty and the equity of the law necessitates him to stand to his engagements, and pay the money he is bound for, if the debtor be still insolvent. So after Christ had promised payment for bankrupt man, he could not retract, both in regard of his truth, and in regard of the tenderness which first moved him to it. He could not violate his promise, nor deny his contract; both the order of his Father, and his own righteousness, did not permit him to cast off this resolution. Though it was naturally voluntary, yet it was morally necessary, and therefore often, when he speaks of his sufferings to his

disciples, he puts a *must* to them, Matt. xvi. 21. John iii. 14. "*must* suffer many things," "*must* be lifted up." And his prayer, from a natural inclination of the human nature, that this cup might pass from him, if it were possible, not being granted, shows it to be morally impossible, after it was determined, that we could be saved any other way. God's not answering his own Son, manifests an impossibility to divert his death without our eternal loss. Had not that promise been passed, if Christ had been incarnate, he might have lived in the world with glory and honour; he might have come, not as a Surety, but as a Lawgiver and Judge: but after that promise made by him to his Father, and that the Father had, by the covenant of redemption, laid upon him the iniquities of us all, and Christ on his part had covenanted to take upon him "the form of a servant," Phil. ii. 7. and to be "made under the law," Gal. iv. 4. he did owe to God an obedience as our Surety, according to the law of redemption, as well as an obedience to the moral law as a creature, by virtue of his incarnation. Had he been incarnate without such a promise of suffering, he had not been bound to suffer, unless he had sinned; for having no spot, neither original nor actual, he had stood firm upon the basis of the first covenant. But the obligation to the obedience of suffering was incumbent upon him, by virtue of the compact between the Father and himself. Had he been incarnate without that precedent compact, he had owed an obedience to God in his humanity as a creature; but as he was incarnate for such an end, and was, pursuant to the law of redemption, made under the moral law, he owed an obedience to both those

laws: an obedience as a creature, an obedience as Mediator; as a son owes obedience to a father by virtue of his relation of a son; but if this son be bound apprentice to his father, he owes another obedience to him as a servant, by virtue of the covenant between them; the duty of obedience as a servant is superadded to that of a son; so the necessity of obedience, as a Surety, was added to the necessity of obedience as a creature in regard of Christ's humanity. So that this necessity is only consequent, and supposeth at first the voluntary engagement of Christ. For indeed his sufferings could not be of infinite merit for us, except they had been voluntarily undertaken by him. If his sufferings took their worth and value from his person, they must likewise have their freedom and election from his person. Whatsoever punishment, reproach, and trouble the fury of wicked men brought upon him, was not suffered by an absolute necessity, but conditional, after the engagement of his will.

II. All things preceding his death, and all circumstances in his death, did not fall under a necessity of the same kind. Upon the former supposition, his death was necessary, and could not be avoided. Death was threatened by God as a Sovereign; it was merited by man as a malefactor, and was necessary to be inflicted by God as a Judge and Governor. And by virtue of this threatening, and his engagement in suretiship, it was necessary that he should suffer, not as an innocent person, but under the imputation of a sinner; a reputed sinner, though he were perfectly innocent in his own nature, "He was made sin for us," 2 Cor. v. 21. Yet Christ in his

humiliation did undergo some things which were not immediately necessary to our redemption. We might have been redeemed by him, without his being hungry and weary. But this was mediately necessary to our redemption in manifesting the truth and reality of his human nature. We might have been redeemed without the piercing of his side, and the letting out the water in the *pericardium*. But this was convenient, to show the truth of his death. These were necessary by virtue of God's decree, manifested in the prediction of the prophets, to be done unto him. But his incarnation and passion to death were immediately necessary to our recovery, and the atonement of sin. We could not have been redeemed unless he had satisfied justice; justice could not be satisfied but by suffering; suffering could not have been undergone, unless he had been incarnate. A body he must have prepared for suffering; nor could he have suffered for us, unless he had been incarnate in our nature.

Second. Having declared what kind of necessity this is, we may now demonstrate this necessity.

I. To suffer death was the immediate end of the interposition of Christ. The principal end of his undertaking, was to right the honour of God, and glorify his attributes in the recovery of the creature; but the immediate end was to suffer, because this was the only way to bring about that end which was principally aimed at in Christ's interposition, and God's determination concerning him. Death being denounced as the punishment of sin, Christ interposeth himself for our security, with a promise to bear that punish-

ment in our stead, for the procuring our exemption from it; therefore what punishment was of right to be inflicted on man for the breach of the law, was by a gracious act of God, the Governor of the world, and Guardian of his laws, transferred upon Christ, as putting himself in our stead. His first interposition was for the same end with his death, but his death was evidently for our sins. It was for them "he gave himself," Gal. i. 4. they were our sins which "he bare in his own body on the tree," 1 Pet. ii 24. "for our iniquities he was wounded, and for our transgressions he was bruised," Isa. liii. 5. our health was procured by his stripes, and therefore intended by him in his first engagement. He offered his person in our stead, which was able to bear our sin, and afford us a righteousness which was able to justify our persons; he offered himself to endure the curse of the law in his own body, and fulfil the righteousness of the law in his own person; he would be united with us in our nature, that he might make the sins of our nature his own in suffering for them; and give to us what was his, by taking to himself what was ours; he took our stripes, that we might receive his medicine. This therefore being the end of his first undertaking, was necessary to be performed, for Christ is not "yea and nay," 2 Cor. i. 19. one time of one mind, and another time of another, but firm and uniform in all his proceedings, without any contradiction between his promise and performance.

That this was the end of his first interposition is evident.

1. By the terms of the covenant of redemption incumbent on his part. What God demanded,

was complied with on the part of Christ. The demand of God was the offering of the soul, because upon that condition depends the promise of his exaltation, and seeing his seed: "When thou shalt make his soul an offering for sin, he shall see his seed," Isa. liii. 10. or, as others, when his soul is "put an offering for sin." The word is properly a sin-offering, and his soul is the matter of this offering, as well as the spring and principle of the offering himself to God. It was upon this condition only he was to see his seed; he had had no seed, that is, none had been saved by him according to the covenant, unless his soul had made itself an offering for sin. This death of Christ was the main article to be performed by him; this was the eye of Christ fixed upon in the offering himself in the first transaction to do the will of God, "Burnt-offering and sin-offering hast thou not required," Psalm xl. 6—8. "Lo, I come, I delight to do thy will," Heb. x. 7—9. The will of God for a satisfaction by sacrifice; the will of God was the demand of something above all legal sacrifices, for he had "no pleasure in those which were offered by the law," wherein Christ complies with God, and it was something which was not to fail short of, but surmount those legal offerings. The denial of any pleasure or content in them, implies a demand of a higher pleasure and content, than all or any of them could afford. To this Christ gives his full consent, and offers himself according to the will of God to be a sacrifice, and puts himself in the place of those sin-offerings wherein God had no pleasure; as if he should have said, A sin-offering, Lord, thou wilt have, and one

proportionable to the greatness of the offence; since none else can be suitable to an infinite Majesty, I will be the sin-offering, and answer thy will in this. Therefore the apostle infers, Heb. x. 10. that the offering the body of Christ for our sanctification, our restoration, was the particular will of God in this affair, this will, Christ particularly promises, in that eternal transaction, to perform: "Who hath given himself for our sins, according to the will of God," Gal. i. 4. And indeed, God could not have been said to "enter into his rest" at the foundation of the world, without this transaction, as he is said to do, Heb., iv. for foreseeing that a universal stain and disorder would overspread the world by sin; that the glory which should naturally issue to him from the creatures, would meet with an obstacle from it, and no way be left for the glorifying of any other attributes after sin, but his power and justice in the due and righteous punishment of the creature; he could not take any pleasure in the works of his hands, had not the second Person stood up as a sacrifice of atonement to purify the bespotted world, rectify the disorder, and render satisfaction to the justice of God, that all the other attributes of God in the creation might have their due glory perpetuated and elevated. It was in this one person, and that by his blood, that God found the best way and method to gather together those things which sin had scattered, Eph. i. 7. 10. And the first promise in paradise after the fall, of the bruising the serpent's head, in having the Seed of the woman's heel bruised by the serpent, intending thereby his death, as is cleared up by considering the revelations of God afterwards, shows that this was fixed

in him, since it is most likely it was the second Person appeared to Adam, and made that promise; this was the first promise to man founded upon this covenant of redemption.

2. The command that Christ received to die, manifests his interposition for this end. He was made under the law, and his death is called obedience, Phil. ii. 8. Obedience implies a command as the rule of it. Obedience to the moral law engaged him not to die for us. It had bound him over to death, had he been a transgressor of it, but, considered in itself, it obliged him not, being innocent, to suffer death for those that were delinquents. Obedience therefore in regard of his death must answer to a particular command of God, flowing from some other act of his will than what was formally expressed in the moral law. Such a command he received from his Father, "to lay down his life," John x. 18. which supposes the free proffer of himself to a state of humiliation for such an end as dying. Had it not been obedience to a command, God had not been bound to accept his offering. Though in itself and its own nature, upon the trial of God, it would have been found sufficient, yet it had been a just exception, Who hath required this at your hands? If he had not offered himself to this purpose, he had not been God's voluntary servant; and if he had not received a law in order to the performance of what he offered, he had not been God's righteous servant, as he is called, Isa. liii. 11. there being no rule whereby to measure his righteousness in this act. The concurrence of both these made his death necessary and acceptable. Though, as I said before, this command of dying for us was not formally any

command of the moral law, yet after once he had received this order, and obliged himself to the performance of it, the moral law obliged him to the highest manner of performing this; that is, with the highest love to God and his neighbour, whose nature he had taken, and thereby became our kinsman. Since God was dishonoured, and man damaged by sin, his love to the glory of God, and the salvation of man, were to be with the greatest intenseness; and this the moral law enjoins in all acts we undertake for God.

3. If he had not interposed himself for this end, he could not have suffered. Since God passed such a judgment on him, and laid upon him the iniquities of us all, there must be some precedent act of Christ for this end; for it was not just with God to force any to bear the punishment of another's sin. The justice of God in his dealings with man is regulated by his own law; he inflicts nothing but what his law hath enjoined. To punish without law, and a transgression of it, is injustice. No law of God ever threatened punishment to one in every respect innocent. Christ, by a free act of his own, put himself into the state of a reputed nocent, and by his interposition for us, as a Surety, was counted by God as one person with us; as a surety and a debtor are in a legal and judicial account as one person, and what the debtor is liable to in regard of that debt for which the surety is bound, whether it be a pecuniary or criminal debt, the surety being considered as one person with him, is to undergo. Christ's substituting himself in our stead, was to this end, that the sins of those that God hath given him, might be imputed to him; for he proffered himself

to make his soul an offering for sin; it could be no sin of his own; sin he did not, sin he could not; it must be another's sin transferred upon him in a judicial manner; transferred I say upon him, not by any transfusion of our sins into Christ, by way of inherency, but by imputation, without which he could not be a sufferer. For what reason, what justice had there been to expose one to suffering, who was wholly innocent, and had no sin, either by inherency nor imputation? How could any be liable to punishment, who could not in any manner be regarded as guilty? To be under judgment, supposeth a man's own crime, or the crimes of others. Since God, therefore, "made him to be sin for us," 2 Cor. v. 21. and could not in justice make him so without his own consent, his consent then in the first offer of his mediation was to be "made sin for us," that is, to bear our sins. He offered himself for the same end for which God accepted him, and for which God used him. Pursuant to this offer of himself, he was made under the law, and put into such a state and condition, by his investing himself with the human nature, as that the law might make its demands of him, and receive the penalties which were due by it for the offence.

4. Add to this, the giving of some to Christ to save, John vi. 39, and xvii. 8. which presupposeth the obligation of Christ to death; for after sin, the law being to be vindicated, and justice glorified, God's committing some to him to save, presupposeth his engagement to satisfy the law and justice on their behalf. It was for this end also he came to the hour of his death, John

xii. 27. and his prayer to his Father "to save him from this hour" had been groundless, if he had not passed his word to his Father to enter upon that hour. What need he have prayed to his Father to save him, who might have saved himself, if there had been no antecedent obligation to undertake this task?

He thus interposing himself for this end, it was necessary he should die; for—

(1.) Else none could have been saved from the foundation of the world. Some were saved before his actual death upon the cross. God was the God of "Abraham, Isaac, and Jacob," but God is the God of the living, not of the dead, Matt. xxii. 32. they therefore lived in his sight before the actual oblation of Christ upon the cross; but they could no more have been saved without the credit of this death of Christ in our nature, than the fallen angels could have been saved. The reason they are not saved, is rendered by the apostle, Heb. ii. 16. because Christ took not their nature: his taking our nature therefore, and dying in it, is the cause of any man's salvation that lived after his coming; his promise of taking our nature, and dying in it, is the cause of the salvation of any that lived before. The apostle's reasoning would not else stand good; had Christ assumed the angels' nature, they would have been saved; had not Christ then assumed our nature, we could not have been saved; and had he not promised to assume our nature, none could have been saved. He could not have been called the Captain of the salvation of all the sons that are brought to glory, whereof many were before his coming, Heb. ii. 10. They must have

been saved upon the account of that future death, or else there must be some other name besides that of Christ whereby they were saved, but that there is not, Acts iv. 12. Faith had not been always the way of salvation. Christ had begun to be a Mediator and Redeemer at the time of his death, and not before, and so had not been, in that relation, "the same yesterday, to-day, and for ever." Had he not died, he could not have been set out with any good ground before his coming, as an object of faith. The promises of him had wanted their due foundation, the predictions of him had been groundless, and consequently the faith and hope of the ancient believers had been in vain. It is certain, all that were saved, were saved on account of his death; for the merit of his death might have an influence before it was suffered, it being a moral, not a natural cause of salvation; as many times a prisoner is delivered upon the promise of a ransom, before the actual payment of it.

(2.) Since some were saved before upon account of his future death, had he not died, God had been highly dishonoured. Had not Christ performed his promise of suffering, and thereby satisfying the justice of God, God having saved many before his incarnation upon the credit of this promise, had received a manifest wrong. It would have argued a weakness in him to lay such stress upon that which would not be full and secure, which would never have been accomplished. God had not been omniscient, but had been deceived in his foreknowledge, had his expectations been frustrated For what was the reason God saved any before, but upon the credit of this ransom, which was promised to be paid in time, and his foreknowledge that

when the term came, the Surety would not be wanting to discharge himself of his promise? Had not then Christ really suffered and accomplished what he had promised, God had suffered in his honour, and all things could not have been said to be present to him—he would have been deceived. As if a prisoner be delivered upon the promise of a ransom, and the ransom be not paid according to agreement, the person that hath delivered the prisoner suffers in point of wisdom, in trusting a person who hath not been as good as his word, and is defeated of that which is in justice due to him. Again, since God had admitted some to happiness before the actual suffering of Christ, had not Christ performed what he had actually undertaken, God must have renounced either his justice or his mercy; his justice, had he let sinners go unpunished, and then he had denied in part his own name, which is by no means to clear the guilty, Exod. xxxiv. 7. or else he must have punished sin in the persons of those whom he had already brought to happiness; and had he done so, how had the honour of his mercy suffered, in turning them out of that felicity wherein he had always placed them! Some therefore make the remission of the sins passed before the coming of Christ, not to be properly a full pardon, but a passing by, the full remission not being to be given till the actual payment was made; and indeed the word the apostle uses in that place, Rom. iii. 25. is different, and means "a passing by;" the original word is not elsewhere used for pardon in all the new testament. Had not Christ suffered, there had been nothing of the righteousness of God manifested in the remission of sins which were past; the end of God had

been frustrated, it being his end, in the death of Christ, to declare his righteousness for the remission of sins that are past, to declare at this time his righteousness; that is, what his righteousness was in passing by sins before committed, to declare that he pardoned no sins before, without an eye to this satisfactory death of his Son; but that in all his former proceedings he kept close to the rules of his infinite justice. Now, had not Christ died according to his engagement, God had highly suffered in his honour, his omniscience had been defeated, God had been deceived in the credit he gave, his righteousness had not been manifested, his justice had suffered, or his mercy to his poor creatures had been shut up for ever from flowing out upon them.

II. The veracity of God in settling the penalty of death upon transgression, made it necessary for redemption that Christ should die. God passed his word that death should be the punishment of sin, Gen. ii. 17. the veracity of God stood engaged to make this word good upon the conditions expressed. The sentence was immutable, and the word that went out of God's mouth must stand; had it been revoked without inflicting the punishment, the faithfulness and righteousness of God, in regard of his word, could not have been justified: "God cannot lie, or deny himself," Tit. i. 2. 2 Tim. ii. 13. his truth is not a quality in him, but himself, his essence. Had he then, after so solemnly pronouncing, without any reserve, that the wages of sin should be no less than death, been careless of his own word, and left sin unpunished, God had made a breach upon his own nature, and had infringed his own happiness; for a lie or

falsity is the fountain and original of all evil and misery. Supposing God had other ways to deal with man, (though it is beyond the capacity of man to imagine any other way of God's government of him, or any intellectual and rational creatures, than by a law, and a penalty annexed to that law, which otherwise would have proved insignificant,) yet after his wisdom had settled this law, and the threatening had passed his royal and immutable word, it was no longer arbitrary, but necessary by the sovereign authority, that either the sinner himself, or some surety in his stead, should suffer the death the sinner had incurred by the violation of the precept; we must either pay ourselves, or some other pay for us, what we stand bound in to the justice of God. Impunity had been an invasion of God's veracity, which is as immutable as his nature; since therefore the inflicting of death upon transgression was the real intent of God, upon the commission of sin death must enter upon man, otherwise God would be a disregarder of himself, and his threatenings a mere scare-crow.

1. Had God violated his word, he had rendered himself an unfit object of trust. He had exposed all the promises or threatenings he should have made, after man's impunity, to the mockery and contempt of the offender, and excluded his word from any credit with man. Had God set man right again by a mere act of mercy, without any regard to his word passed, and inflicting any punishment upon the offender, though he had made man more glorious promises than at the first, he would have had little reason to trust God. If he had found God unfaithful to himself

in the word of his threatening, he could not have concluded that he would have been true to the word of his promise; but might reasonably have suspected, that he would be false to him in that, as he had been in the other. Had his truth failed in the concerns of his justice, it had been of little value in those of his mercy. He might be as careless of the honour of the one, as of that of the other. If a man fail of his word in one thing, there is little reason to believe him in another. The righteousness of God would as little have engaged him to fulfil his promise, as it did engage him to fulfil his threatening. God would have declared himself, by such an act, not willing to be believed, not worthy to be trusted, feared, or loved, because regardless of his truth and righteousness. And by the same reason that he denied himself fit to be trusted, he would deny himself to be a God, because he would thereby have acknowledged a weakness incompatible with the nature of the Deity. How could any trust him who had denied himself, by restoring a life to him, without righteousness and truth on his part? It had rather been an encouragement to them to disown him to be any fit object for their confidence, since the great ground of trust among men, is their faithfulness to their word. Upon the supposition of God's restoring the creature, the doing it by the intervention of a satisfaction, was very necessary to fix the creature's confidence in God; for when he sees God so righteous and true, that he will not do any thing against the rules of his truth and justice, he hath the more ground to believe God after a satisfaction made, that he will preserve the honour of his wis-

dom in approving and accepting that satisfaction, and his truth in promising, declared upon it.

2. Had God violated his word, he had justified the devil in his argument for man's rebellion. The devil's argument is a plain contradiction to God's threatening. God affirms the certainty of death, the devil affirms the certainty of life, "Ye shall not surely die," Gen. iii. 4. Had no punishment been inflicted, the devil had not been a liar from the beginning. God would have honoured the tempter, and justified the charge he brought against him, and owned that envy the devil accused him of, and thereby have rendered the devil the fittest object for love and trust. As the devil charged God with a lie, so, had no punishment been inflicted, God would have condemned himself, and declared Satan, instead of a lying tempter, to be the truest counsellor. He had exposed himself to contempt, and advanced the credit of his enemy, and so set up the devil as a god instead of himself. It concerned God therefore to manifest himself true, and the devil a liar; and acquaint the world, that not himself, but the evil spirit, was their deceiver, and that he meant as he spake.

3. Suppose God might have altered his word, yet would it consist with his wisdom to do it at that time? It was the first word of threatening that ever went out of his lips to man: and had he wholly dispensed with it, after he had fenced his precept with such a penalty, and seen such a contradiction in his new created subject to his truth, authority, and righteousness, such a daring contempt of his rich and manifested goodness; he had emboldened the apostate creature in his sin, and

encouraged him to a fresh rebellion as soon as ever he had been set right again by an infinite mercy, without any mark of his justice. Men would have thought God had either been mistaken in the reason of his threatening, and had settled a penalty too great for the offence; or had wanted power to maintain his authority in inflicting the due punishment, had he indulged man in this sin. What influence could any of his precepts have had upon the souls of men, if he had so lightly passed by the transgression of his law? Would he not have been less secured in the rights of his authority for the future, than he had been for the time past? Would not man have been encouraged to have run the same risk of disobedience in hopes of an easy pardon, and continued the attempt which he had begun in his first apostasy, to have freed himself from all the orders of the divine law, to have been his own rule? How could a just sense and awe of God have been preserved in the minds of men, when they should have thought God like one of themselves, and as false to his own righteousness as they had been to his authority? Psa. l. 21. This certainly would have been the issue, had man been set up in his former state without inflicting that punishment upon the human nature, which had been so righteously denounced, and so highly merited, by the disingenuity of man. Man had been more tempted by this to sin, than he could have been by the devil; and when he had been brought to an account for his second transgression, he would have excused himself by God's indulgence to him for the first; and indeed God's denial of his truth in this, would seem to be a sufficient apology for after offences.

4. Therefore God, for the preservation of his truth and righteousness, accepts of a Surety to bear the just punishment for man. Since God had enacted, that if man sinned, he should die; upon man's apostasy God must either eternally punish him to preserve his truth and justice, or neglect his own law, and change it, to discover his mercy. These things were impossible to the nature of God; he must be true to his nature, and true to his word. If justice should destroy, what way was there to discover his mercy? If mercy should absolutely pardon, without the due punishment, what way was there to preserve the honour of his truth? The wisdom of God finds out a means to preserve the honour of his truth in the punishment, and discover the glory of his mercy in a pardon; not by changing the sentence against sin, but the person; and laying that upon his Son as a surety, which we in our own persons must have endured, had the rigour of the law been executed upon us, whereby his righteousness and veracity are preserved by the punishment due to the sinner, and the honour of mercy established by the merit of our Saviour. Death was threatened by the law, but there was no exclusion of a person by that law that should offer himself to stand in man's stead under the punishment. Man had been for ever irrecoverably miserable, had such a clause been inserted, and would have been without hope as much as the devils. And therefore, saith a learned author of our own,* This acceptance of a Surety for us was not an abrogation of the law, for then there could be no execution of the sentence upon wicked men and unbelievers for their

* Burges on Justification, part II. p. 84.

sins against it—where no law is, there is no transgression, and where no transgression, no just execution; but it was a merciful relaxation or condescension of the sovereign Lawgiver, by his infinite goodness and wisdom, to find out an expedient for the good of the fallen creature, with the preservation of the rights of those divine perfections engaged in the threatening. God was not prejudiced, or his immutability impaired, by a change of the person suffering, as long as the penalty threatened was inflicted. Though there was a translation of the penalty, yet there was not a nulling of the penalty; the person was changed, not the punishment; death was threatened, death was inflicted; death was threatened, not so much to the person of Adam, as the human nature, whereof he was the head, and regarded the descendants from him; death was suffered by the human nature, though in another person; death was threatened to Adam, as the root of all in him; death was suffered by Christ, as the mystical head of all in him by faith; so that, as in Adam sinning, all sinned that were in his loins as in their root, Rom. v. 12, 14, 18; so it may be said, that in Christ suffering, all believers suffered, his sufferings being imputed to them by virtue of that union they have with him. Besides, God having created the world for the displaying his divine perfections in Christ, "for whom all things were created," Colos. i. 16; had in his eternal counsel decreed the death of Christ as a surety for man; and this threatening, as well as the creation, being pursuant to this eternal counsel, did not exclude, but rather include, the surety, though it be not expressed.

III. The justice of God made the death of Christ necessary for our redemption. Christ in his coming respected the glory of God's righteousness, for he substituted himself as a sin-offering instead of those insufficient ones under the law: "Sin-offering thou wouldest not: Lo, I come to do thy will," Heb. x. 8. that is, the will of the divine justice, as well as divine mercy; for in the legal sacrifices both were expressed: justice in the death of the beast, whereby man was taught what he had merited; and mercy in substituting the beast in his room. Christ came to do that in the room of a sin-offering, which the legal sin-offerings were not able to effect. The command of the Father did chiefly respect this satisfaction of justice. It principally required of him the laying down his life, and "making his soul an offering for sin," John x. 18. And this it was which his obedience did principally respect, whence it is called an "obedience to death," Phil. ii. 8. Death is an act of justice. After the command was given, with the sanction of it, the authority of God in enacting it, and the justice of God in adding the penalty to it, were contemned; and man could not well be reduced to his order without a reparation of the damage done to the authority and justice of God. How could God be the Judge of all the earth doing right, Gen. xviii. 25. had he suffered such a manifest wrong to himself to go unpunished? Justice had as loud a cry for condemnation, as mercy could have for any stream of compassion. The sanction of the law was irrevocable, unless God had ceased to be immutable in his justice as well as his truth. God can do whatsoever he

will, but he can will nothing against his goodness and righteousness. God had derogated from his own righteousness, if he had not recompensed the sin of man. For as justice requires punishment, so it requires the greatest punishment for the greatest offence. Satisfaction must then be given in such a manner as the justice of God in the law required. It must be then by suffering that death is exacted as due to the crime, which must be done by the person sinning, or some other able to do it in his stead, and answer the terms of the law, between whom and the sinner there might be such a strait union, as that there might be a mutual imputation of our sins to him, and his sufferings to us. That he might suffer, justice was to impute our sins to him; that his sufferings might be advantageous, mercy and justice were to impute his sufferings to us.

I shall lay down under this, three propositions.

1. It seems to be impossible but that justice should flame out against sin. There is the same reason as to all God's attributes. It is impossible that the goodness of God should not embrace and kindly entertain an innocent creature, for then he would not be good. It is impossible his mercy in Christ should refuse a penitent believer, then he would not be compassionate. It is impossible he should look upon sin with a pleasing countenance, then he would not be holy. It is impossible that he can be false to his word, then he could not be true. It is impossible that he should not act wisely in what he doth, then he would be foolish. Shall we deny the same rights to his justice, that we acknowledge to belong to the other perfections of his nature? Why should

not his justice be as unchangeable and inflexible as his goodness, mercy, truth, and wisdom? Shall we acknowledge him firm in the rest, and wavering in this? Justice is as necessary a perfection pertaining to him as the Governor of the world, as his wisdom, or any other glory of his nature. Had God acted the part of a just governor, if he had suffered those laws to be broken with impunity, whereof he was the guardian as well as the enactor? Is there not a double reason of punishment accruing to him, both as he is the offended party, and the Ruler of the world? And what is justice, but a giving to every one his due, reward to whom reward belongs, and punishment to whom punishment is due? If God had pardoned where punishment was due, it had been an act of mercy, but what had become of his justice? If God be not just in every thing he doth, he is unjust in something, and then doth iniquity, which is utterly impossible for the divine nature; he neither will nor can do iniquity, Zeph. iii. 5. This is an inseparable property of the divine nature. What should his creatures judge of him, if he were utterly careless of vindicating his law, and did totally abstain from evidencing his holiness to his rational creatures? Is his holiness only to be manifested in precepts, and not demonstrated in punishments? If his love to righteousness be essential to him, the exercise of that righteousness upon suitable objects is necessary. His love of righteousness flows from his nature as righteous: "The righteous Lord loveth righteousness," Psa. xi. 7. it is not only an act of his will, but of his nature; it is not so natural to him as heat is to the fire, that doth necessarily scorch and burn, without any influence of a free

and rational principle. There is a liberty of the divine will to order those acts of his justice in convenient seasons. God acts in all things according to his own nature, and cannot act below himself and the rectitude of it. The first foundation of all his actings towards his creatures is in his will. As, upon the supposition that God would create man, which it was free for him to do or not to do, and so depended only upon his will, he could not, according to the rectitude of his own nature, but create him upright, otherwise he had denied his own holiness; so upon the supposition of man's sinning, the prevention or permission of which depended upon his will, he cannot but punish him, because otherwise he had denied his justice, and seemed to have approved of the disorder man had introduced into the world; and if he had not punished it in the degree it merited, there had seemed to be some abatement of that hatred which was due to the unrighteousness of it; for so much as a punishment is lessened, so much less doth the detestation of the crime appear. The power of God is not limited hereby; his own holiness and truth, and the righteousness of his nature bound him. Doth any man deny the power of God in saying he cannot forget his creature? Would it not be a weakness in him to be capable of lying? Is it not an imperfection to be capable of doing any thing unjust? And what would it be but injustice in the Judge of all the earth, to let sin go unrevenged? It is rather an argument of strength and virtue, whereby he cannot renounce the rectitude of his nature.

(1.) This seems to be a general and a natural notion in the minds of men God hath settled it

as an immutable and eternal law, and engraven it upon the hearts of men, that sin is to be punished with death. What other sentiment could be expressed by the universal practice of sacrificing beasts, and in some places men, for the expiation of their sins, implying thereby a necessity of vindictive justice, that God would not leave sin unpunished, without a compensation from the sinner himself, or some other in his stead? And therefore they thought the blood of man, the best of the creatures, a means to avert the stroke they had merited from Him themselves. What other foundation could there be for all those sacrifices, than a conscience of sin, and a settled notion of the vengeance of God? For that which they principally, or alone respected in those sacrifices, was the justice of God. Upon this account it was, probably, that the apostle so positively asserts, that "they knew that they were worthy of death," Rom. i. 32. They sufficiently expressed it in subjecting other creatures to the stroke of death in their stead, to pacify the offended Deity, acknowledging thereby, that he could not pardon sin without a satisfaction. This was learned by them in the school of nature, not by the revealed will of God; or if it were handed to them by tradition from Adam, it had so near an alliance with a universal principle in their own consciences, that it met with no opposition or dispute, the practice of it being almost as universally spread, as the notion of the being of a God, since we scarcely find a nation without the custom of sacrificing animals, for the appeasing the divinity they adored.

(2.) The holiness of God seems necessarily to infer it Since justice is nothing else but the testimony

or expression of God's hatred of sin, it must be by consequence unavoidable, unless the sin committed can be wholly undone, which is impossible; or his justice be appeased some way or other. If God did not punish sin, how could his hatred of it be manifest? His creature could not discern any aversion in him from it, without the interposition of vindictive justice: for that perfection of God's nature, which requires that he should have an implacable detestation of sin, requires also that the sinner, remaining under guilt, should be perpetually punished. If God cannot but hate all the workers of iniquity, ("Thou hatest all the workers of iniquity," Psa. v. 5.) he cannot but punish them. The holiness of God is not only voluntary, but by necessity of nature; were it only an act of his will, he might love iniquity if he pleased, as well as hate it. How could it be said of him by the prophet, that "he is of purer eyes than to behold evil, and cannot look upon iniquity," Hab. i. 13. if his purity had been only from choice, and a determination of the indifferency of his will, and not from his nature? It is not said, He will not look on iniquity, that is, with affection; but he cannot. God cannot but be holy, and therefore cannot but be just; because injustice is a part of unholiness. And upon the holiness of God, Joshua asserts, the Israelites' sins to be in themselves unpardonable: "He is a holy God, he is a jealous God, he will not forgive your transgressions, nor your sins," Josh. xxiv. 19. He is jealous of the honour of his perfections; his holiness and jealousy stand as bars against forgiveness, without some means for preserving the honour of them. His holiness and jealousy, whereby his

justice and wrath are sometimes expressed, are linked together; and are nothing else, but the contrariety in the nature of God, which is infinitely good and righteous, to the nature of sin, which is evil and unrighteous, whereby he is inclined to detest it. All hatred is a desire of revenge; and the stronger the hatred, the more vehement the inclination to revenge. The loathing of sin being infinite in God, as he is the Governor of the world, and so necessary a perfection of his nature, that without it he would not be God; the inclination to punish it, and thereby highly manifest his hatred of it, necessarily follows that perfection. A will to punish sin is always included in a hatred of it. Now if the hatred of sin be as essential to God as his love to his glory, punishment must follow it: there is a certain connexion between the one and the other. This hatred must necessarily be evidenced by some acts, according to the greatness of the evil; how shall it be testified, but by punishment? If he doth not punish, how shall we certainly know but that it pleaseth him? By his bare precept we cannot, if he suffers it to be violated at the pleasure of men without rebuke; we may then judge him to be a negligent Governor, and one that hath no regard to his own command, and cares not whether his creature observes it, or not. Hatred cannot be discovered without some expressions of aversion. What signs can those be, unless God's denying his communications to his creature, and a positive inflicting of evil? If a governor hates a disorder ever so much, if he expresses it not, whereby the offending person may be sensible of his hatred,

it is as much as no hatred. What would all his prohibitions of sin amount to, if he did not punish the commission of it? He that cannot but prohibit sin, cannot but punish sin. God cannot but prohibit sin, because he cannot but hate it, it being contrary to his holy nature. The commands of God are not bare acts of his will, but of his wisdom and righteousness. If they proceeded from bare will, without any regulation by his wisdom and righteousness, he might command things contrary to the law of nature, and the necessary relation of a creature to himself. So neither is his hatred of sin only a free act of his will, but necessarily results from the rectitude of his nature. If it were only an act of his will, as the creation of the world, he might as well love sin as hate it; as he might as well have neglected the creation of the world, as performed it, and let the several creatures remain in their nothingness as well as have brought them into being. But it flows from the righteousness of his nature: "The way of the wicked is an abomination to the Lord," Prov. xv. 9. and consequently so doth his justice, which is an expression of this hatred, otherwise God would be unjust to his own holiness.

2. Hence it follows, that this justice must be satisfied before man could be restored. The justice of God was the bar in the way, and must be removed by punishment. Christ could not have brought one son to glory, had he not first been "made perfect by suffering," Heb. ii. 10. The wrath of God for the violations of the law, was the flaming sword that guarded paradise from being entered into by guilty man. This was

becoming God as the Governor of the world, in which capacity he is considered in punishment. It became not God to do any thing unjustly or inordinately. It was an intolerable thing that the creature should despoil God of his honour, and withdraw itself from that indispensable subjection it owed to its Creator. It became God to restore that order by punishment, which had been broken by sin.

Let us consider,

(1.) Justice had at least an equal plea with mercy. If mercy pleaded for pardon, justice as strongly solicited the punishment of the sinner. The remission of the offence would appear more charitable; but the vindicating the public laws, and punishing the offence, would appear more righteous. It was not convenient the creature should be utterly ruined as soon as ever God had displayed his power in creating it; nor was it convenient the creature should be emboldened in sin by a free act of pardon, after so high and base an act of disingenuity. What could mercy plead on the behalf of the creature, that justice could not as strongly plead on the behalf of God? If the ruin of the creature be argued to move compassion, the dishonour on God on the other side would be argued to excite indignation. If the nature of God, as love, 1 John iv. 8. be pleaded by mercy, the nature of God, as "righteous and a consuming fire," Heb. xii. 29. would be opposed to it by justice. His mercy would plead, It were not for his honour to let his enemy run away, just after the creation, with the spoil of the best of his works. His justice would reply, It was fit the Judge of the world should do right, and be the protector of his

righteous law. If his mercy inclines him to will our salvation, justice would not permit him to leave sin unpunished, and his laws trampled in the dust. Had mercy been discovered without preserving the rights of justice, when the whole nature of man fell, God had been but a half governor of the world, and exercised but one part of government.

(2.) Justice seems to have a stronger plea.

[1.] The highest right falls on the side of justice. That had been declared, and backed by his truth, when mercy was not yet published upon the stage of the creation. The righteous and just nature of God had been signified to man, and his veracity brought in to second it, Gen. ii. 17. No notion of pardoning mercy had yet been imprinted upon the mind of man, or revealed to him; so that God was not so much concerned in honour to show mercy, which stood single, as I may say, and lay hid in the nature of God without the appearance of any perfection to back and support it. Had man stood, the veracity of God, had stood on the side of his goodness; for we may suppose a promise of life implied, if man continued in obedience, as well as a threatening expressed, if he fell into rebellion. But when man broke the precept, the whole force of God's truth fell on the side of justice. There being not a syllable of pardoning grace uttered in any promise before the sin of man, the truth of God had no part at that time to take with mercy; so that there were greater engagements at that time from the manifestation of God's nature for the making good his justice, than for the demonstration of his mercy.

[2.] Mercy could principally plead the good of the creature, justice principally insisted on the

honour of God. Mercy might solicit the liberty of God's will, but justice might strongly challenge the holiness and rectitude of God's nature to support it. The creature was fallen under the hatred of God, and penalty of the law, and rendered itself an unfit object of love by its rebellion and filthiness.

[3.] Besides, the wits and consciences of men cannot frame so many arguments for the necessity of mercy, in regard of God, as for the necessity of his justice. Mercy is wholly a free act, but justice is a debt due to a sinful creature. The necessity of mercy to a fallen creature, in regard of God, cannot possibly be asserted with any reason: for it would then be asserted on the behalf of devils more than men. I say the necessity; for perhaps something may be said for the congruity of God's showing mercy to men rather than to devils. Justice respects merit caused by the righteousness or unrighteousness of men, according to which God immutably carries himself in rewarding or punishing them, and never doth reward or punish any but according to their merit; but the mercy of God doth not at all respect merit, or any work done by man, but is busied wholly in giving freely, and offering graciously to man those things he hath not deserved.

[4.] Again: Justice had stronger arguments from the rectitude of God's nature. Justice might argue, If God did righteously judge sinners to everlasting death, then if he had not judged them to everlasting death, he had done unjustly, being unmindful of the rectitude of his own nature. And if he should not now, after sin, inflict eternal death, but wholly lay aside his

threatening, he would do unjustly; for those being contrary acts, one of them must needs be unjust. Who could call that a righteous government, wherein laws should be made with the greatest wisdom, and be broken with the greatest impunity?

[5.] Again, consider, Though mercy be essential to God, yet mercy must not be unjustly exercised. The fallen creature indeed was an object for both; as miserable, he was an object of mercy; as criminal, he was an object of justice: but being first criminal, before he was miserable, he was first the object of justice by his crime, before he was an object of mercy by his misery. Had he been miserable without being culpable, (which was impossible, in regard of the goodness of God,) he had then been an object for compassion only. But falling under justice first, it was not fit mercy should wholly despoil justice of its rights.

[6.] Again: Man, as miserable by the fall, is not the object of mercy. For what mercy could pardon an obstinate rebel? And how could man have been otherwise, without some supernatural operation upon him? Mercy could not challenge any footing to exercise itself about man, till he had confessed and bewailed his crime, and been sensible, not only of his misery, but of his offence. It is not honourable for God to exercise mercy upon those that continue in their enmity; this seems to be clearly against the rectitude of the divine nature; this had been a favouring of the crime as well as the criminal. Had he been sensible of, and sorrowful for his misery, without a true grief for his offence, this had been an act of

love to himself, but had had in it nothing of a true affection to God. After man had contracted in his nature an enmity against God, how could he have acquired a true repentance flowing from an affection to God? Repentance for a fault against a prince, and enmity against a prince, are inconsistent. How should man have attained this quality of himself, any more than the devils have done, of whose repentance we read not one syllable in the scripture, who are left to those habits of malice and aversion from God, which they had superinduced upon themselves? And if devils, who were creatures of greater understanding, and more sensible of their misery, because they fell from a greater happiness than man, were morally impotent to this, can we think that man had a stronger bias in his will after the revolt from God, to return again to God? Besides, repentance is made "a gift of God," 2 Tim. ii. 25. And the Spirit that gives repentance, is a fruit of Christ's death; and the repentance itself is made a fruit of Christ's exaltation due to him upon his death, Acts v. 32. To strengthen this, it may be considered, that when God came to examine Adam, as a Judge, about his crime, there is not a syllable that savours of any true repentance, issues from him, Gen. iii. 8—10, &c. whatsoever he might exercise after the promulgation of the gospel-promise.

(3.) Consider, If there had not been a tempering of these two perfections towards man, one of them had remained undiscovered to the world Justice only could have appeared in the creature's suffering, mercy only could have appeared in the creature's restoration. Mercy could not have

been discovered by the condemnation of the creature, nor justice by the mere salvation of the creature. Had there been no punishment, or a light one below the demerit of the creature, there had been no demonstration of the highest glory of God's holiness in the hatred of sin, or of the highest glory of his justice in the punishment of sin. Had the punishment due to the creature been inflicted upon him, the creature had been utterly destroyed, and mercy had been for ever obscured; and had mercy solely acted about the creature, justice had been wronged. Justice therefore must be one way or other righted, that the streams of his grace might flow out to man, since, after man's fall, justice had stopped all commerce of God with man, because sin had rendered him unfit for the communications of God. As the nature of compassion must be satisfied in acting about a miserable creature, and the love God bore to man as his creature manifested; so the nature of justice must be satisfied for the injury done, and the hatred of God to man as a sinner discovered. And this must be satisfied either by the creature's bearing the punishment, or compensating the injury, for that properly is satisfaction. God's justice could not have come off with honour without it. For since he was engaged by his word to have sin punished, would not God have been unjust, had he laid by all consideration of his justice and holiness in this case? Had justice been glorified upon the person of the sinner, mercy would have lost the manifestation of itself, and have had no objects to exercise itself about. Had mercy been glorified in bringing man to a happy state without any punishment, after so base a

breach of his law, where had been the demonstration of the unchangeable holiness of God, and the exactness of his justice? God therefore appointed a Mediator in whom he might act as a righteous Judge for the punishment of sin, according to his law, that his dreadful majesty might be more feared; and a tender Father according to the necessity of his creatures, that his love might be commended; as a wise Governor tempering both together. And therefore God, foreseeing the fall of man, elected some to eternal glory; but in Christ as the means, Eph. i. 4. not as the meritorious cause of election, but as the means and foundation of the execution of it; that the glory of his grace might issue out in the preservation of the rights of his justice, maintained by the blood of his Son, in whom we have redemption, verses 6, 7. and without this way we cannot see how the glory of God had been preserved. God had made the world for his glory, and the communication of his goodness. After the world was polluted and disordered by sin, the justice of God, by annexing such a penalty to the law, stood as a bar in the way of any kindness to the creature, unless some way might be found out to preserve the honour of that justice. Shall God in a moment lose all the glory of his creation? Did he make the creatures, whose fall he did foresee, only to punish and condemn them; and that the glory of his other perfections, save that of his justice and holiness, should be spoiled by it? His glory therefore must be preserved; that could not be, if the glory of his justice or mercy were wholly lost. To preserve it, therefore, Christ is substituted in our room, and "the Captain of salvation made perfect through sufferings," which was most

becoming God, as he was Lord of all, and his glory the end of all, Heb. ii. 10. His love not permitting him to leave the world under the curse, nor his justice to leave sin without punishment, both those necessities are provided for by the wisdom of God; a wonderful temperament wrought, whereby sin is punished in the Surety, and impunity secured to the believing sinner.

(4.) This satisfaction must be by death, because death was threatened. Since it was the judgment of God, that sin was worthy of death, God had contradicted his own judgment and holy wisdom, if he had remitted it without death, or punished it with less than death. God established our propitiation in the blood of Christ, "to declare his justice," Rom. iii. 25. If justice had required less than death, it had been unjust to have demanded so much as death; for then he had demanded more than was due. Sin could not be expiated by a less punishment than he had merited, but that was death. Besides, the love of God to his Son would not have permitted him to expose him to a cursed and cruel death, merely to show his justice implacable, had it not really been in itself implacable without it, as the most transcendent means to discover the incomprehensible purity of his nature. Certainly, that God who would not do the least injustice to the meanest of his creatures, would not have delivered up his Son to so shameful a death, and have taken so many counsels about it, and made it the principal work of his wisdom in all ages of the world, to order all things for the execution of it, if justice could have been contented with less than death, and remission of sin could have been granted by the pure mercy and bounty

of God, at least after the threatening. Could justice have been satisfied at a lower rate than death, the Father would have answered the request of his Son when he prayed so earnestly that this cup might pass from him. Nor would death have been exacted of him, if a drop of his blood had been a sufficient payment to the demands of justice. The suffering death had been superfluous, and the imposing death upon him had been an unrighteousness in God, and his giving himself up to death without any necessity, had been an injustice to himself. Could a few drops of blood have satisfied justice, it might have been satisfied without any blood at all, as well as with a punishment beneath what the law demanded. The effusion of one drop of blood cannot pass for a punishment of sin, when death for it was required by the law; so that it could be no less than death.

3. None could satisfy the justice of God but the Son of God incarnate.

Let us remove those things that might be supposed capable to do it. Neither could man do it for himself, nor any intellectual or rational creature do it for him, nor any observances of God's institutions do it, so that it must necessarily fall upon some one above the rank of creatures; some divine person only was capable of undertaking it and effecting it. There is a necessity of satisfaction to the law, both by paying obedience to every tittle of it, and by enduring the penalty for the transgression of it. God stands so much upon the honour of his law, that the heavens shall be folded up, and the earth shaken out of its place, before one point of the law shall

be disregarded, Matt. v. 18. Some one therefore must repair the breach made upon it, and restore the honour of it. Let us see if any thing else could.

(1.) Man was unable to do it for himself. It must be done either by active or passive obedience, by doing or suffering; but was man capable of either as a full compensation to God? Man by sin fell in his person, and with all that he had, "under the curse of the law," Gal. iii. 10. and what was under the curse, and by sin was forfeited, could not remove the curse. Man may be considered as a sinful creature, or a gracious creature: a sinful creature cannot satisfy, for being a sinner in that satisfaction, he doth offend the holiness of God, and heap new provocations before the eyes of his justice, instead of pacifying it; a gracious creature cannot, for that supposeth satisfaction first, whereby justice is moved to take away the bar that locks up the treasures of grace from being dispensed to man. A man might be gracious after a satisfaction, but not before. Besides, grace is finite, for whatsoever is in a finite creature is finite; its effect therefore cannot be of an infinite value.

Man could not effect it by offering something to God, or by doing something equivalent to the offence.

[1.] Man had nothing to give. What was there he could call his own, since he was a creature; especially since, as an offender, he had forfeited what was his by right of creation? Had man the world to give? How came he by it? Was it created by him, or for him? If not by him, it was none of his own; he was but a steward to manage

all for the use of his Lord and true proprietor. Can a steward recompense his lord for the wrong done to his honour, by offering to his master those goods which are his own already, and which the steward was only intrusted with? The world was none of man's to give; he never had it as an absolute lord by right of an independent propriety, nor was it possible he should, since he was neither the creator nor preserver of it; and neither man, nor any other creature in the world, could possibly be brought into a state independent of God, so that man held as a feudatory *in capite*, of God. But suppose it had been his own, he had forfeited all by his rebellion; for his sake, for his sin, the earth was cursed by the sovereign Lord of it, Gen. iii. 17. and a thing cursed in all the parts of it, could not be fit for an oblation to the divine Majesty.

[2.] Nor could his repentance be a compensation. Bare grief for an offence is not a compensation for an injury done to man, much less for an affront of so high a nature offered to God. But we find no such thing in man at the time wherein he fell from the top of his felicity to the gulf of misery. If he, who had a sense of the happy state he had lost, and the miserable condition he had contracted, was more for excuses than relentings, how can a penitent posture be found by nature in any of his descendants? Gen. iii. 9—13. If there were any blushes in him, they were occasioned more by the discovery of his crime, than by the sense of the crime itself; and he was troubled more at his loss than at his offence, and so might relent that he was miserable, not that he was criminal; and so it was a repentance as it respected himself, not as it respected the honour of his Lord; and

such a repentance is to be found in hell, but is unable to break those chains wherein the captives there are held. How should man come by a repentance? Can he break himself into a true contrition? What stone was ever known to melt itself? Is not captive man fond of his sin, in love with his chains? And how can he by nature attain that which is so contrary to what he is by nature mightily delighted with? The least spark of grace is above the power of corrupted nature. How should man then come by this repentance? Must it not be a melting spark from heaven, lighting upon his soul, that must produce so kindly a work in a forsaken creature? Would it have consisted with the wisdom of divine justice to seize upon the forfeiture, to withdraw from man supernatural grace, and presently to restore it without any regard to the vindication of the honour of that justice? Besides, suppose man had been able to repent of himself, and had actually performed a repentance of the right stamp, what would this have signified, since no such thing was required as the condition the righteousness of God exacted in the law? That demanded not repentance, because it gave not liberty to any crime. It challenged an exact and perfect obedience, complete in all circumstances, of m n in his uprightness, and in case of failure left man to the severity of the penalty he had incurred. Not a drop of repentance was allowed as any part of legal obedience. That was introduced upon a change of the dispensation from legal to evangelical. The law is not of faith, and as little of repentance, "but the man that doeth them shall live in them," Gal. iii. 12. Besides, if repentance and faith in the mercy of God could

have rased out the sin of Adam, and broken in pieces the chains of eternal death, could we think that God should be at the expense of the blood of the promised Seed? What need had there been of a sacrifice to appease God, if he had been already appeased by the relentings of man? What a vanity had that been, to go about the taking away that which the faith and repentance of Adam had already removed? The wisdom of God would not do any thing useless and in vain. Faith and repentance could never change the nature of God's righteousness, but must first suppose some satisfaction made to justice, and then step in as conditions, and the one as an instrument apprehending and applying mercy obtained by some other means, not the efficient or meritorious cause, no more than the looking upon the brazen serpent was the efficient or meritorious cause of the cure, but only the means. But how can we think man after his fall should have either faith in the mercy of God, or repentance, which flows from a sense of mercy, when no mercy had been revealed to him? He found nothing of it in the law; and though he might apprehend such a perfection in God by the consideration of his own nature, yet since he had never seen any miserable object to draw out such a perfection, it is a question, whether he knew any such quality to by in himself or not, and therefore could not conclude any such perfection to be in God, since there was not the least revelation of it; and therefore could have no footing for any such exercise of faith and repentance, till the discovery of mercy in the promised Seed.

[3.] Nor could any after-obedience to the law, be a compensation for the offence: for,

Man had not power of himself after his fall to obey. He had by his revolt lost that original righteousness, which enabled him to a conformity to the law: "I was afraid, because I was naked," Gen. iii. 10. His corporal nakedness could be no more the cause of fear after, than it was before his sin; but he was naked, that is, stripped of the image of God, and his primitive integrity. Man cannot now do any work commensurate to the precepts of the law. In every thing he comes short of his duty, and therefore being defective in what he ought to do by the law of creation, cannot satisfy for the injury done to God in the state of corruption. "How shall a man be just with God? If he will contend with him, he cannot answer him one of a thousand," Job ix. 2, 3. God requires an obedience to the law, not according to our measure, but according to his own righteousness, which is perfect, and this no sinful creature can arise to of himself. If any man were able to offer God a spotless obedience, free from any defect the law could find in it; by whose strength would he do it? not by his own; for since he was a sinner, he hath been without strength. To be sinners, and to be without strength, are one and the same, Rom. v. 6, 8. From whom then should he have this strength? From the Creator? How can he then satisfy God by that which is God's already? It is as if when a man had wronged a prince, he should satisfy him for the injury by a sum taken out of the prince's exchequer. Indeed, man is not willing to obey any command of God; there is nothing in his nature but an enmity against God and his law, Rom. viii. 7. And therefore no complete will to give God any satisfaction, or

pay him any obedience. The will is naturally enslaved to sin, and under the power of vicious habits, sins always, never obeys perfectly, but in the moment of a material obedience offends God, comes short of what the law requires. Till the will of man be changed, he cannot be willing with a complete will to obey God, and the will cannot be changed before a satisfaction be made, because it is not reasonable that the punishment of sin, which was a spiritual as well as eternal death, and consisted in leaving the soul under the power of those ill habits it had contracted, (which are indeed the death of the soul, as diseases are the death of the body,) should be taken off till some satisfaction were made. Man can no more free himself from this spiritual death, than he can free himself from the death of the body; and we have no reason to think God would do it before a satisfaction, for then the law he had enacted would be wronged by himself. Well, then, man hath not power to obey God, "Who can bring a clean thing out of an unclean? not one," Job xiv. 4. that is, saith Cocceius, Who can change an unclean thing into a clean? Is there not one? Yea, and but one; Christ only can do it.

Supposing man had power to obey the law, and that perfectly, yet this was due to God before the sin of man, and therefore cannot be a compensation for the sin of man. After-obedience will not make amends for past crimes; for obedience is a debt due of itself, and what is a debt of itself cannot be a compensation for another. What is a compensation, must be something that doth not fall under the notion or

relation of a debt due before, but contracted by the injury done. Obedience was due from man if he had not sinned, and therefore is a debt as much due after sin as before it; but a new debt cannot be satisfied by paying an old one. As suppose you owe a man money upon a bond, and also abuse him in his reputation, or some other concern; is there not a new debt contracted upon that trespass, a debt of reparation of him in what you have wronged him? The paying him the money you owe him upon bond, is not an amends for the injury you did him otherwise. They both in law fall under a different consideration. Or, when a man rebels against a prince of whom he holds some land, will the payment of his quit-rent be satisfactory for the crime of his rebellion? So, obedience to the law in our whole course was a debt upon us by our creation, and this hath relation to the preceptive part of the law, and to God as a sovereign: but upon sin a new debt of punishment was contracted, and the penalty of the law was to be satisfied by suffering, as well as the precepts of the law satisfied by observing them. And this was a debt relating to the justice of God, as well as the other to the sovereignty of God. Now, how can it be imagined, that man, by paying the debt he stood obliged to before, should satisfy the debt he hath newly contracted? The debts are different: the one is a debt of observance, the other a debt of suffering, and contracted in two different states; the debt of obedience in the state of creation, the debt of suffering in the state of corruption; so that the payment of what was due from us as creatures, cannot satisfy for what was due from

us as criminals. All satisfaction is to be made in some way to which a person was not obliged before the offence was committed; as men wronged in their honour, are satisfied by some acts not due to them before they were injured. So that all men taken together, yea the creatures of ten thousand worlds, cannot by obedience to the preceptive part of the law satisfy for one transgression of it; because whatsoever they can do, is a debt due from themselves before. When men fell from God, and entered into league with the devil, they laid themselves at the foot of God's righteous wrath, and sunk themselves into the desert of eternal death, and so stood in another relation to God than as subjects; and God might require a reparation for the past disobedience, and security for obedience for the future: unless man could perform this, he must lie bound in chains of darkness. What compensation could man make for what was past, or what security could he give for time to come? Some other therefore must interpose, whose suretiship God would accept, who could give a satisfaction to God, as pleasing to him as sin had been displeasing, and offer to God what was not due to him before, who was able to perform what he undertook, and whose security for what was due for the future, might be esteemed valid; and therefore it must be some Divine person, who was not bound in his own nature to those terms of obedience, which were necessary to this satisfaction.

Supposing man had power after his fall to obey, and that obedience were not due before, yet could not his obedience be compensatory for the injury

by sin. Because, being a finite creature, whatsoever obedience he could pay, could not be infinite and so not proportioned to an infinite majesty. Since the sin of man is infinite, in regard of the person offended, who is an infinite and eternal Being, and thereby debased below the meanest of his creatures, in the reflection that every sin casts upon him, as being not worthy to be beloved and obeyed; and that which doth satisfy, must be as great as the demerit of the crime, for it must be proportionable to the disgrace and damage accruing to God by sin; this a finite creature cannot do: for though obedience is an honour paid to an infinite person, as well as sin a contempt of an infinite person; yet the offence is always aggravated by the person offended, as an injury done to a prince is, by the dignity of his person, and the greatness of his authority; but the satisfaction is measured from the capacity of the subject offending, which is finite, and not commensurate to the greatness of a wronged God. Nor can our obedience and holiness be counted infinite, because they are the fruits of an infinite Spirit in us; for by the same reason all creatures should be accounted infinite, because they are the works of an infinite power. The Spirit infuseth the habits of obedience and holiness, and excites them; but the creature, and not the Spirit, exerciseth them; the soul doth obey and believe, &c. so that though they are the Spirit's efficiently, yet they are the creature's subjectively. Besides, though the Spirit dwells in believers, yet he is not hypostatically united to them, as the divine nature of the second person was to the human. The Holy Ghost and the soul do not make one person; if so, the acts of the new

creature would be subjectively infinite, as the mediatorial acts of Christ were, because his person, which was the subject of them, was infinite. So that our obedience cannot be infinite; and indeed the best obedience any mere creature is able to pay, cannot be so honourable to God as sin is debasing, because by our obedience we honour him according to his nature, as far as our capacity reacheth, and give him no more than his due, and acknowledge him as he is the most excellent being, the most rightful sovereign; but in sin we prefer every thing before him, do what we can to ungod him, fight against his sovereignty, snarl at his holiness, dare his justice, and render him so vile, as if he were not fit to be ranked above or with any of his creatures, in our hearts; and what rate of obedience is able to render God a satisfaction for so great a contempt and audaciousness? All the obedience a subject can pay a prince, can never be esteemed in value equal to the contempt, which an endeavour to destroy his person, and pull down his statues, and trample his picture in the dirt, doth cast upon him. Sin is of a higher order in the rank of evils, than the works of righteousness are in the rank of good.

Nor could man give a full satisfaction by suffering, so as to obtain a restoration to happiness.

He is as unable to suffer out his restoration, as he is to work it out. His sufferings would be as finite, in regard of the subject, as his obedience; but the glory he had stained, and the justice he had wronged, were the glory of an infinite God; and the sufferings of a finite creature, though lengthened out to eternity, could not be a compensation to an infinite glory disgraced by sin.

Alas, the wrath of an incensed God is too fierce and heavy for the strength of a feeble man to break through. But suppose it were possible for a man who had committed but one crime against God, and afterwards repented of it, and retained no more affection to that sin, or any other, by suffering torments for some millions of years to make a compensation for that one sin; yet how is it possible for men, whose natures are depraved, and have nothing of a divine purity in them, to satisfy by suffering, since they suffer, not only for sin, but in a sinful state, and are increasing their sins while they are paying their satisfactions? No suffering of any that retain their rebellious nature, can be a satisfaction to the majesty of God, so as to free such a creature from suffering, while that nature remains, and he loves that sin for which he is punished, though he hath not opportunity to commit it. Besides, since man by nature is "enmity against God," Rom. viii. 7. God's judicial power would not render him amiable to the sinner, nor suffering inspire him with a love to his Judge; if he should therefore suffer multitudes of years without any certain hope of recovery, could he be without a hatred of God? So then, all the time he would be suffering, he would be highly sinning, and still sinning would increase the debt of suffering, instead of diminishing it. A creature, while a creature, in every state is bound to love God; but no fallen creature can do it without a change of nature. Besides, if a man be not able to satisfy by suffering for one sin, how is he able to satisfy for numberless? Every new sin increaseth our obnoxiousness to God, both in its own nature, and as it is a virtual approbation of all former sins, at

least of the same kind; now he that cannot pay a farthing, or a shilling, or make satisfaction for a small sum, is not able to make a recompense for millions. And though a man might begin his satisfaction by suffering, where would he end? Since he cannot give one infinite in value, he must give one infinite in time, and then he would be always paying, and never coming to a period of payment; for when you have in your thoughts run along the line of eternity, you would have further to go than you have gone, for in looking back you may find a beginning, but in looking forward you will never find an end; the further you look, still more remains to come than is passed.

To conclude this: The church of old saw her utter inability any way to make a propitiation for sin, but by God himself: "Iniquities prevail against me; as for our transgressions, thou shalt purge them away," Psa. lxv. 3. Our iniquities are too strong for us, we cannot make an atonement for them; but thou shalt be the Messiah, thou shalt propitiate by the Messiah, who is typified by the legal propitiatory, and therefore the same name is given to Christ, Rom. iii. 25. a propitiation, or the propitiatory for our sins. Since the first age of the world, to this day, wherein so many ages are run out, there is not one man to be found that ever was his own ransomer, or paid a price for his own redemption.

(2.) No creature is able to do it for us. All creatures are nothing in their original; there could be then nothing of dignity in a mere creature, to answer the dignity of the person offended; the plaister would be too narrow for the wound; the whole collection of creatures was of a finite goodness,

and nothing to the honour due to so great a Majesty. If a creature could satisfy, it could not be by his own strength, but by a great deal of grace conferred upon him, so that he had not paid what was his own to God, but what was God's own already. No creature but must be sustained by the grace of God, that he may not fall into utter ruin, while he is satisfying. Angels themselves could not do it, but by grace; and the more any creature should do by the grace of God, the more he would be obliged by God, and the less compensate him. Again, it must be one creature, or a multitude of creatures. How one mere creature could satisfy for a numberless number of men, every one of them foully polluted, cannot well be conceived by common reason; one creature can only be supposed to be a sufficient ransom for one of the same kind. There could not be a dignity in any creature, to answer the dignity, and equal the value, of all mankind; if a multitude of creatures were necessary, there must be as many creatures satisfying as were creatures sinning, so God would lose one species of creatures to restore another, or an equal number of creatures to them that were redeemed; but indeed no creature could satisfy, if the wrong was infinite; and by the rights of justice the satisfaction is to be proportioned to the greatness of the injury, and the majesty of the person injured. Those being infinite, no creature was able to manage this affair, and bring it to a happy period, because no creature but is finite, and cannot be otherwise than finite; infiniteness being the incommunicable property of the Deity. Therefore neither man, nor any angel, is able to effect it.

[1.] Not man. This is clear. All men were

sunk into the gulf of misery, and he that was unable to redeem himself, could not pretend to an ability to redeem another: "None of them can by any means redeem his brother, nor give to God a ransom for him," Psa. xlix. 7. All that a man hath, is not of so much worth as the soul of man; so that no man can pay a sufficient price for the redemption of his captive brother. All human nature could not have shown a valuable sacrifice. Consider him as man, he is worse than nothing, and vanity. How shall God have a satisfaction for an inexpressible evil from that which is worse than nothing? Can the drop of a bucket repair an infinite damage? But consider him in a state of rupture with God; and you find him by his uncleanness much more unfit for so great a task. It had been too much a debasing the majesty of God, had one mere man been sacrificed for others as a sufficient price of redemption, as if he had been equal in dignity to the offended majesty of God. And what advantage could it have been to the rest of mankind, since the sacrifice would be as corrupt and unclean as those that needed it? No such thing as an innocent mere man can be found since Adam's revolt, in all those ages which have run out since; all were sunk into the common gulf, "all come short of the glory of God," Rom. iii. 23.; all were destitute of the image of God, and become filthy, every one without exception, Psa. xiv. 3. And could the sacrifice of rebels redeem rebellious creatures? Could any thing morally impure content God, when a maimed beast was not thought fit for his altar? A polluted sacrifice overgrown with uncleanness, and corrupt imaginations, would rather have provoked

than pacified him. But suppose an innocent man could be found out, stored with all the holiness of men and angels; yet how can we conceive that the holiness of that man should please God as much as the sin of Adam displeased him? Such a person in his obedience would only have given God his due, whereas by sin man robbed God of his honour more dear than many worlds, and inconceivable numbers of men and angels.

[2.] Nor could angels be a sacrifice for us; because they were not of the same nature with the offending person. And the apostle intimates, that the redemption is to be made in the same nature that transgressed, when he excludes the fallen angels from the happiness of redemption, because Christ took not upon him the angelical nature, Heb. ii. 17. Though the angels were innocent, yet they were creatures and finite, nor were they the offending nature. And though they transcend man both in the dignity and holiness of their nature, yet they come infinitely short of the dignity of God who was injured. They are not pure in his sight, with such a purity as is commensurate with the infinite holiness of their Creator: "He chargeth his angels with folly," Job iv. 18. They would fall and vanish from their glory, if they were not supported by the grace of God. By angels is not meant prophets, messengers God sends to men; for he speaks of persons distinct from them that dwell in houses of clay: but the prophets were of this latter number. And that he means the good angels, is evident, by giving them the title of his angels, his servants, as peculiarly belonging to his service. He proves man not to be just and pure in God's sight, because he chargeth the angels with folly.

There had been nothing in the argument, to say, man is not more pure than his Maker, because the devils are not. Angels were creatures, and therefore had not a holiness adequate to the holiness of God. What proportion was there between a finite mutable holiness, and that which is immutable? Though angels were innocent, yet in their own nature they might cease to be so. They had not strength enough to bear and break through an infinite wrath; they could not satisfy so as to effect redemption, till their satisfaction had been completed, which could not have been even in an endless eternity. What is finite in nature can never become infinite in nature; one cannot pass into another. If one sin sunk a number of them into hell, how could one angel, or a number of them, answer for the multitude of sins charged upon the world? So great also is the malignity of sin, and so great an injury to the majesty of God, that it cannot be compensated by all the services and sufferings of saints and angels. But suppose angels had been capable to be sacrifices for us, and so our redeemers, it had not been agreeable to the wisdom of God to confer that honour upon a creature to be the redeemer of souls, which would mount a step higher than the bare title of Creator, and thereby glorify a creature above himself.

To conclude this: The most excellent satisfaction and sacrifice becomes the dignity of an injured God, and such a satisfaction that there cannot be imagined a greater by a creature; but whatsoever satisfaction can be given by men or angels, is not so great as may be imagined and apprehended by a creature; for such a one may be imagined as may proceed absolutely holy from the person offering,

and be attended with an immutable innocence, without any possibility of a charge of folly, which is a condition above a created state. God was made lower than any creature by sin, and therefore such a satisfaction was suitable, as might render God infinitely higher than any creature, and demonstrate the highest and most glorious perfections of his nature. This was wrought by the death of the Son of God, and could not have been evidenced in that height by the death of any creature.

(3.) Ceremonial sacrifices under the law could not be sufficient for this affair. The Jews indeed did rest upon them; and thought that, if not by their own virtue, yet by virtue of God's institution, they purged away their sin, Isa. i. 13—15. But,

[1.] This was against common reason. Common reason would conclude, that the sin of a soul could never be expiated by the blood of a beast, and that a nature so inferior could not be a compensation for the crime of a nature so much superior to it. The prophet spake but the true reason of mankind, when he asserted, that the Lord would not be pleased with thousands of rams, or ten thousands of rivers of oil, nor the first-born of the body be a satisfaction for the sin of the soul, Mic. vi. 6, 7. The first-born and fruit of a man's own body was too low, much more the first-born of a beast. The soul was the principal in sin, and what fitness had a corporeal blood to make amends for the crime of a spiritual nature? A rational sacrifice only was fit to be an atonement for the sin of a rational being. The brutish nature was not the human, there was no agreement between the nature of man and that of a bullock. The transgressing nature was to suffer: "The soul that sins, that

shall die," Ezek. xviii. A beast had no communion in nature with man, whereby it might respect the sinner, nor any worth in itself, whereby it might respect God, nor any willingness or intention for such an end. Can any think sin so light, as to be expiated by such pitiful mean blood? The remedy ought to be suited to the disease and the party afflicted. The sin consisted in rebellion and hatred of God; the remedy, then, must consist in perfect righteousness, exact obedience, and intense love to God: all which beasts were incapable of. A man must put off his own reason, and have very debasing apprehensions of the perfections of God, if he thinks infinite holiness scorned, infinite justice provoked, infinite glory rifled, can put up all upon the offering brutish blood, that knows not why and to what end it is offered. It was too base a thing to be thought to bear a proportion to an infinite offended nature. What should the flesh and blood of goats signify to a spiritual nature, with which it had no agreement? Psa. l. 13. It was not agreeable to the wisdom of God. A wise earthly lawgiver would not think the life of a beast to be a fit recompense for the capital crime of a malefactor. The wisdom of God knew that they were unproportioned to the end of an expiatory sacrifice. And was it not inconsistent with this perfection, for God to be contented with so vile a thing, after such terrible thunderings from Mount Sinai, and giving the law with so much solemnity? What a ridiculous thing would all that ado appear to be, if a beast's blood were powerful enough to quench the force of those flames, and put to silence the thunders of the divine fury, if the transgression of any part of it might be washed away by so cheap

an offering! Besides, the same wisdom surely would not let man, the most excellent creature, be beholden to brutes for the merit of righteousness, nor could they be agreeable to the justice of God in the law, which required the death of the party offending. If all the beasts of Lebanon were sacrificed, and the cedars cut down for wood for the burnt-offerings, all could not be a sweet-smelling savour before God. There is an infinite disproportion between this kind of satisfaction and the divine Majesty. "With God only is plenteous redemption," Psa. cxxx. 7, 8. with God, not in the blood of beasts, but in the true sacrifice and ransomer, yet with God, and not then manifested to the world.

[2.] The repetition of those sacrifices showed their imperfection and insufficiency. It is from this head the apostle argues their weakness and impossibility to take away sin, Heb. x. 1—4. There was after them a remembrance of sin; the offerer was not so bettered by them, but still he had need of new ones to keep him right with God. Had any thing been perfected by them, they had ceased; only the new application of an old sacrifice had been required; but there was no ground for an after application of a past sacrifice upon new sins, because the efficacy of the blood ceased as soon as it was shed and sprinkled; so that multitudes of them could not constitute an inexhaustible treasure of reconciliation and merit. The variety of them manifested that there was nothing firm in them. As many medicines show their own inefficacy, so the many sacrifices and purifications did evidence, that a firm and efficacious propitiation was to be sought elsewhere. If the great annual sacrifice,

the most solemn one in that whole institution (of which you may read, Levit. xvi. 29. xxiii. 27.) could not effect it, much less could sacrifices of a lower dignity. It is from the repetition of this great sacrifice, Paul argues the insufficiency of all. This was the most solemn sacrifice, because it was offered by the high-priest himself, and for all the people, and the blood sprinkled in the holy of holies. A less sacrifice could not have a larger virtue than the greatest; yet the repetition of this showed its imperfection.

[3.] God never intended them for the expiation of sin by any virtue of their own. The majesty of God that sin fought against, was infinite; the sacrifice then must be infinite; but none of those sacrifices under the law were so. Why then did God institute them? Not with any intention to purge away the sin of the soul, but the ceremonial uncleanness of the flesh: the blood of bulls sanctifieth to the purifying the flesh, Heb. ix. 13, 14. The apostle compares those and the sacrifices of Christ together, showing that one purified only the flesh, the other the conscience. It was not a moral guilt they were intended to remove, but a ceremonial, as when one was defiled by touching a dead carcass, or a leprous body; which was in estimation a defilement of the body, not of the soul. It was a guilt judged so by God, not by any law of nature, but a positive law, an arbitrary constitution, which punished it not with death, but with a suspension from communion till it was expiated by a sacrifice: and therefore God might settle what compensation he pleased of a lower nature, for that which was not a moral guilt; for there was nothing in those ceremonial impurities which might waste

the conscience, or be accounted a dead work, verse 14. or infect the soul. But as to moral crimes, they were rather the confessions than expiations of them. And indeed God often discovered their weakness, and that they could not give him rest, or recompense the injury received by sin: "Where is the house that ye build unto me, and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord," Isa. lxvi. 1, 2. By the house or the temple is meant all the Jewish economy, and all the sacrifices; all those things, though God appointed them, and though they had been used and performed, God had no rest in. They neither satisfied his justice, nor vindicated the honour of his law; nor could they ever take away sin, Heb. x. 11. And therefore the only wise God never instituted them for that end, unless we will say he was deceived in his expectations, and mistaken in the end of his appointments. God therefore rejected them, not only upon account of the hypocrisy of the offerers, as sometimes he did, but upon account of their own nature, being unable to attain the end of a propitiatory sacrifice. They were disannulled for the weakness and unprofitableness of them, Heb. vii. 18. Though they had been practised for so many ages, yet not one sin had been expiated by them in that long tract of time.

[4.] God did therefore appoint them to prefigure a more excellent sacrifice, able to do it. The vileness and poorness of a beast appointed for sacrifice might admonish the Jews, that such light things were insufficient for so great a work as the taking away of sin, the wrath of God, and eternal punishment, and redeeming the soul of man, more pre-

cious than all the beasts of the field, or birds of the air; they must needs conceive sin was too foul to be washed away with such blood, and this would naturally lead them to conceive that they prefigured a sacrifice more excellent, and sufficient for those ends. They were but shadows, Heb. x. 1. and did typically respect a crucified dying Christ as the substance; and what virtue they had, was not in and from themselves, but from their typical relation to that which they shadowed. They signified the sacrifice of Christ, by whose blood, in the fulness of time, the sins that were past, were to be expiated, Rom. iii. 25. and, as shadows, received what value they had from their substance; they did not as shadows purge away any sin, but represent that which should. The shadow of a man shows like a man, but hath not the virtue and power of a man, whose shadow it is, to act what he doth. They easily might collect from them, that they were not able to expiate their sins themselves, that it must be done by death, and by the death of some other, not the offender, but of one too that was innocent, and whose sacrifice might be of perpetual virtue; and this, those shadows signified to any inquisitive mind. And the scripture evidenceth this, the will of God was the reparation of mankind; and when those were insufficient for it, Christ steps in, as the great sacrifice wherein God had pleasure, to do this will of God, namely, man's restoration in a way congruous to the honour of God, Heb. x. 6—8. So that what pleasure God had in the institution of legal sacrifices, did not arise from any thing in themselves, nor was terminated in them, but in this sacrifice more excellent than the sacrifice of worlds of creatures.

Since all these were insufficient, some other must be found out to effect it. And this was Christ only, the Son of God. To fancy a satisfaction below the demerit of the offence, and disproportioned to the injury committed, is to wrong the wisdom and justice of God, and to vilify God in such low thoughts of his nature. That only can be properly called a satisfaction, which is suited to the majesty of God, and is equivalent to the sin of man. Now, since none else were able to offer to God any thing for the reparation of his glory, there must be something offered to God, which is greater than every thing that was not God. There is therefore a necessity of some divine person to give that satisfaction which was necessary for the honour of God, as that, a father saith, there might be as much humiliation in the expiation, as there was presumption in the transgression. If God would have accepted a satisfaction less than infinite, he might as well have pardoned sin without a satisfaction at all.

Christ was the fittest, and only capable of effecting it. He was more excellent than all the creatures of the lowest and highest rank put together. There was none, whose merit and dignity could equal the greatness and infiniteness of the injury done to God by sin. None could compensate the blackness of the offence with such a greatness of satisfaction. And, indeed, we cannot imagine that God would expose his Son to so cruel a death, were it not necessary or highly convenient for his honour; or that the Son himself would have taken such a task upon his shoulders, to redeem man in any way of perfect justice. The death of Christ was necessary; our redemption

could not else have been effected in the most perfect manner. None but a divine person could offer a price of redemption worthy of God. His person was infinite, and therefore was able to compensate an infinite injury; he was the prime male in the world, and therefore called, the "first-born of every creature," Col. i. 15. that is, the basis and foundation of the whole creation. He was innocent, he was free from every thing that might render him an unsavoury sacrifice. He was like us, and in that had what was necessary for a sacrifice, sin excepted, and in that he wanted what would have made him incapable of effecting our redemption. It was necessary that we should have such a Surety and Satisfier, as was not only innocent, but immutably so, that could not by any means be bespotted by sin; and that the apostle intimates, Heb. vii. 26. "holy, harmless, undefiled, separate from sinners," and from sin. Had he only been holy, without being immutably so, the election of God had not stood firm; for since God chose some to bring to glory, and that in Christ, it had been a tottering and uncertain resolution, had the perfecting the redemption of his chosen ones depended upon the transactions of a mutable person, who could not eternally secure himself from offending. Had it been possible for the Redeemer to sin, it had been possible for the absolute decree of God to become vain, and of no effect. He had also strength to do it: "His own arm brought salvation," Isa. lxiii. 5. He paid God that which he was not bound to pay; he paid an obedience as man, which was not due from him as God; he was made subject to the law, Gal. iv. 4. not, He was subject to the law by his nature, but made so by

his incarnation. He was the fittest, in regard of his being the second Person in the Trinity. It was not fit the Father should suffer, he is regarded as the Governor of the world; who should then have been Judge of the satisfaction, whether it had been sufficient, or no? Was it fit the Father should have appeared before the tribunal of the Son? Nor was it so fit, that the Spirit of God should undertake it; because, as there was a necessity of satisfaction to content the justice of God, so there was a necessity of applying this satisfaction, and quickening the hearts of men to believe and accept it, that they might enjoy the fruits of this sacrifice. The order of the three Persons had then been disturbed, and that Person, whereby the Father and the Son execute all other things, had changed his operation.

He was fit, in regard of both natures in union. Since neither man nor angel could do this business, and there is no nature above theirs but the divine, it must be the divine nature and human together: human, because man had sinned; divine, because the satisfaction should equal the offence. Here they are both in conjunction; the substance of the satisfaction is made in the human nature suffering, and the value of the satisfaction is from the divine. Had he not been mortal, he could not have undergone the punishment sin had merited; and had he not been divine, he could not have given a reparation equivalent to the damage by sin: he was man to perform it, and God to be sufficient for it.

The honour of God was most preserved and elevated thereby. In this way mercy did not invade the rights of justice, nor justice trespass upon

the compassions of mercy; both contain themselves in their own spheres. Mercy was preserved from being injured, by seeing man solely punished; and justice was preserved from being wronged, by seeing man solely pardoned. Thus was the nature of God glorified, without one attribute clashing against the other. Justice could not so well have been declared without the death of Christ; he was therefore set forth, "to declare his righteousness,' Rom. iii. 25. as an index of justice, to point to every head and part of it in the nature of God. In this way God saved us as a Judge, a Lawgiver, and a King, Isa. xxxiii. 22. as a Judge in the manifestation of his righteousness, as a Lawgiver in the vindication of his holiness, as a King in the demonstration of his sovereignty; in such a way as that his justice is cleared, his law righted, and his sovereignty acknowledged. His hatred of sin was more clearly manifested, and his truth in his threatenings made good and established, and sinners more obliged to God, and engaged upon the account of ingenuousness, to a greater abhorrence of sin, and a fear and love of God, which, by the suffering of any creature, could not have had so strong a foundation in them. God set a high value upon his law, it was his royal law; and had it been wholly neglected, the royalty of God had not only been violated, but his holiness and righteousness had been disparaged, which shone forth in the law, and made up the whole frame of it; and since death was required by the law, death must be suffered, that there might be an agreement between the threatening and the suffering, the punishment, and the justice of God which required it; we may reasonably think it had been a greater act of

wisdom, to make no law, than to let it be violated always, without preserving the honour of it.

The doctrine of the death of Christ is the substance of the gospel; though there be many doctrines in it besides that, there is no comfort from any of them, without the consideration of the cross of Christ; for though God be merciful in his own nature, yet since sin hath made a separation between God and his creature, it is impossible to renew any communion with him, without a propitiation for the offence. We see then Christ is the only meritorious cause of our justification; nothing that we can do can justify us before God, we must be wholly off from ourselves and our own righteousness, as to any dependence on it, and act faith in the death of the Son of God, if we would be secure here in our consciences, or happy hereafter.

As to suffer death was the immediate end of the interposition of Christ. And the veracity of God in settling the penalty of death did require it. And the justice of God made the death of Christ necessary for our redemption: so,

IV. It was necessary in regard of the offices of Christ.

1. For his priestly office. The reason that he was to be made like his brethren, subject to the law, and the penalties and curse of it, with an exception of sin in his own person, was that he might be a faithful and merciful High-priest: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people," Heb. ii. 17, 18. faithful to God for the expiation of the guilt of sin, merciful to men for

the succouring them in their miseries by sin; faithful to God in that trust committed to him, to satisfy God for the guilt of sin, that his anger might be averted, and the sinner received into favour; and therefore he was made like to them in the curse, though not in the sin, which was necessary for his being a merciful High-priest. This qualification of compassion could not result in such a high manner, from any thing so well as from an experimental knowledge of the miseries we had contracted; and this must be by a sense and feeling of them. No man is so affected with the wretched estate of men in a shipwreck by beholding it in a picture, as when he sees the ship dashed against the rocks, and hears the cries, and beholds the strugglings, of the passengers for life; nor is any man so deeply affected with them upon sight, as upon feeling the same miseries in his own person. That makes a man's compassions more readily excited, upon seeing or hearing of others in the like state. Now, had not Christ run through the chief miseries of human life, and the punishment of death, he had not had that experimental compassion which was necessary to qualify him for this priesthood. It was by "being made perfect through sufferings, that he became the author of eternal salvation," Heb. v. 9. It was a thing becoming God as a just and righteous Sovereign in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings: "It became him, by whom and for whom are all things," Heb. ii. 10. It became God as the Sovereign of all things, to have his justice vindicated; and as the end of all things, to have the glory of his attributes exalted. Had not Christ suffered, he had not been

a perfect Saviour, neither faithful to God, nor merciful to man, because, without blood, justice had not been satisfied, and so sin, the great hinderance of salvation, had not been expiated. If he were a priest, he must have a sacrifice: a priest and a sacrifice are relatives; a priest is not properly a priest without a sacrifice, nor a sacrifice properly a sacrifice without a priest; being settled a perpetual priest, Psa. cx. 4. he must have a perpetual sacrifice. Now, having nothing worthy of God's regard but himself, he sacrificed himself, no other sacrifice could have been perpetual in its efficacy; and consequently without a perpetual sacrifice, he could not have been a perpetual priest. He as a priest purged our sins, but by himself as the sacrifice, Heb. i. 3. By his own blood as the offering, he entered into the holiest as a priest, Heb. ix. 12: he could not have entered into heaven to act as a priest there without blood, and no blood was fit to be brought in there but his own; there had been else no analogy between him and the legal priests, who were to enter into the most holy place with blood, and never without it. He could not have been an interceding priest, unless he had been a sacrificing priest, because his sacrifice is the ground of his intercession; his intercession is not a bare supplication, but a supplication with unanswerable arguments, a presenting his atoning blood, which he carried with him into the holy place, when he went to appear in the presence of God for us; whence the apostle, speaking of his advocacy, joins it with his propitiation, 1 John ii. 1, 2. his propitiation on earth, and his advocacy in heaven, complete him a Priest for ever; the one is the foundation of the other; without it Christ had been a

bare petitioner in heaven, and would have had no ground for any plea against the demands of justice.

2. For his kingly office. The first thing he was to do for our reconciliation, was the offering his soul for sin, Isa. liii. 10. Upon this article did all the promises of his mediatorial exaltation depend; so that nothing of the dignity promised could be rightly claimed, or reasonably expected by him, without the performance of this main and necessary condition, which he himself had consented to in the first agreement. For consenting to this undertaking, upon the condition of the promise of his exaltation, he implied that he would not expect any exaltation, unless he performed the condition required on his part, of making his soul an offering for sin; and therefore without such an oblation, could not justly demand the making good the promise to him. There was an "ought to die," and "then to enter into glory" by the way of death, as a price to be paid for the restoration of our nature to that happiness from whence it fell; his obedience to death was to precede, his exaltation to a throne and dominion was to follow; he was not to sit down on the right hand of the Majesty on high, till he had purged our sins by himself, Heb. i. 3. nor had he been Lord of the dead and living, unless he had died, Rom. xiv. 9. The royalty, not only over those whom he had redeemed from sin, but over the good angels, was granted him as a recompense for his sufferings, Phil. ii. 8, 9. and the conquest of the evil angels was by his death, for in his cross he "triumphed over principalities and powers," Coloss. ii. 15. The change of laws in the church, which is a part of royalty, was to follow this

sacrifice of himself, which is understood in Cant. iv. 6. "Until the day break, and the shadows fly away, I will get me to the mountains of myrrh." The removing the shadows of the law, was to follow his being upon the mount Moriah, the place of his sufferings, there being an allusion in the word myrrh, or Moriah; nor had the Spirit been sent into the world, unless his death had preceded. "The Holy Ghost was not yet given, because Jesus was not yet glorified," John vii. 39. This rich treasure could not be dispensed till the acceptation of this sacrifice, till his glorification; and he could not have a mediatorial glory, till he had offered his mediatorial sacrifice. It is the Lamb slain that hath seven eyes and seven spirits, Rev. v. 6. power to prefer his people, and power to send the Spirit to them for their supply. Besides, the Spirit could not have come as a Comforter without it, because the consolations he shoots into the soul, are drawn out of this quiver. Without his death we had not had a propitiation for sin, the mysteries of divine love had lain undiscerned in darkness; since we cannot be renewed without the Spirit, (because the nature of man was depraved by his fall, whereupon justice denied the restoration of original righteousness,) justice must be satisfied, and God reconciled, before mercy could restore it. Justice must be appeased, before it could consent to the return of that favour which had devolved into its hands by forfeiture; so great a gift as the Spirit, the author of renewing grace, was not like to be bestowed upon us by God, while he remained an enemy. The gift of the Spirit is therefore ascribed to the purchase of Christ's death.

3. There was some necessity of it for his pro-

phetical office. His death was the highest confirmation of his doctrine. This was not indeed the only cause, nor the principal cause, of his death; if it were, his death would differ little in the end of it from the death of martyrs. Besides, if he had suffered death chiefly for this, what need was there of his undergoing the curse, and groaning under the desertion of his Father? There was no absolute necessity of his death for the confirmation of his doctrine, since the miracles he performed were a divine seal, to assure us of its heavenly original; therefore he directs the Jews to his works as a means of believing him to be from heaven, John x. 38. Yet in his death he set forth a perpetual pattern of that obedience, meekness, love to God and man, and trust in his Father, above what any creature had ever been able to propose to us. He taught us in his life by the words of his mouth, and in his death instructed us by the exemplary exercise of his graces, and the voice of his blood, 1 Pet. ii. 21. He taught us the highest part of obedience to the utmost, by performing the exactest and sublimest part of obedience to his Father. And therefore after he had discoursed to his disciples of his death and departure, he adds the reason of it, "That the world may know that I love the Father, and as the Father gave me commandment, even so I do," John xiv. 31; that the world might know that he loved the glory of the Father, who was so merciful as to be willing to remit sin, yet so just as not to remit it without a sacrifice.

V. The death of Christ was necessary upon account of the predictions and types of it in the scripture. Had not Christ suffered, all the predictions had been false, and the types to no purpose.

In this the veracity of God was engaged, not only in making good the threatening of death discovered to the first man, in inflicting what was threatened, but in the way of redemption by his Son. This was not only truth to his own resolve, as he had determined it, but truth to his word, as he had published it. God having decreed and declared the redemption of mankind, and the death of the Messiah, as the medium, could not appoint then another way; because his counsel had not only fixed upon redemption as the end, but the death of Christ as the means, and there could be no change in God. Had there been a change in the end, and had God altered his purpose for man's redemption, he had obscured and lost the glory of all those attributes which sparkled in it. There could be none in the means; if so, it must have been for the better, or worse: the better it could not be; for no way of so great a sufficiency could be found out as this, nor could any sacrifice of a higher value be thought of: nor could it be worse; for he could not have chosen any deficient way, but he would have testified himself weary of, and changed in his end for which he appointed those means. This necessity of his death, Christ in his discourse with his staggering disciples, confirms by the exposition of all the scriptures, which contained the things concerning himself, beginning at Moses, that is, at the books of Moses, and all the prophets, Luke xxiv. 27. which he testifies again, verse 43. naming the Psalms also, as particularly containing things that concerned his person and death. Moses discovered it by types, as he was the minister of settling them, and by prophecies, as he was the amanuensis to write some of them. The prophets

declared it in express words, they spake it all with one mouth, and their chief prophecies centred in this, "that Christ should suffer:" "Saying none other things than what Moses and the prophets did say should come, that Christ should suffer," Acts xxvi. 22, 23. And the apostle Peter excludes none of the prophets from speaking of those things which were to be done in the latter days, Acts iii. 21. And that this was the design of the Spirit in them to "testify of the sufferings of Christ," 1 Peter i. 11.

1. Predictions. We shall speak of a few.

(1.) The first promise, "It shall bruise thy head, and thou shalt bruise his heel," Gen. iii. 15. speaking to the serpent of the Seed of the woman, which was to defeat all his devices. The Messiah here, as the Seed of the woman, was promised to Adam to break the serpent's head, that is, to take away sin and eternal death from man, which the devil had introduced by the subtle contrivances of his head, into the world: for he was to take away the strength, power, and wisdom of the devil signified by the head. The way whereby he was to do it was, by having his heel bruised, namely, the heel of his humanity, by suffering. For as he was the Seed of the woman, having human nature, he was to be bruised, he was to feel the power of the devil; now the power of the devil was the power of death, Heb. ii. 14. yet so to feel the power of the devil, as not utterly to sink under it; for not his head, but his heel, was to be bruised, that is, his flesh, not his wisdom and chief design for the redemption of man. He was only to be bruised, not destroyed, or to see corruption; so that his death and resurrection are here predicted. And by suffering his

heel to be bruised by the serpent he was to break the serpent's head, that is, "through death to destroy him that had the power of death," Heb. ii. 14. And we know that the death of Christ was the conquest of the devil. Sufferings are necessary; for there can be no conquest of the devil but by a satisfaction performed to the righteousness of the law; for his whole empire consisted in the curse of the law, and the law after sin required death, called therefore a law of sin and death, Rom. viii. 2. The devil was the jailor, having the power of death; the law must be satisfied, before the prisoner be freed from the jailor's power. The value of those sufferings is declared, because his bruise cannot wholly destroy the Seed, nor hinder him from bruising the serpent's head; he could not by suffering bruise the serpent's head, unless he had been innocent, and from his innocence derived a dignity and worth to his sufferings, and this no fallen creature could do. Again, he must be innocent; for if he had been under the power of the devil, he could not have bruised his head; and since he was to overcome the devil by having his heel bruised, it signifies his suffering for those sins which were the foundation of the empire and dominion of the devil. Adam might well understand this conquest of the devil to be by the death of the Seed, because after this promise he was taught to sacrifice; and the sacrifices he was presently taught, as may well be conjectured by the skins of beasts, namely, of sacrificed beasts, wherewith God clothed him, as a comment upon this promise, showed him in their death what he had deserved, and in what manner he was to expect his redemption so lately promised him. And surely the wisdom

and goodness of God would not teach him the way of sacrificing, without acquainting him with the reason and end of sacrifices, which the scripture mentions as a means to make man accepted with God, Gen. iv. 7. to "purge away sin," 1 Sam. iii. 14. and "to make reconciliation for it," Ezek. xlv. 17. And Adam having more natural knowledge after his fall, than all his posterity have had since, might easily know by reason, that the blood of beasts was too weak and vile to make an atonement for his late offence, which had brought so much misery upon him, and thereby was manifested to be infinitely offensive to God, and therefore more offensive to him than the blood of beasts could be pleasing. This he could not but know, that those sacrifices "could not make him that did the service, perfect, as pertaining to the conscience," as the expression is in Heb. ix. 9. And Adam being the high priest, as head of all, could not but know that those sacrifices were offered for sin, because this was the end of the appointment of a priest, and the chief part of his office, as well as the end of the sacrifice: Every high priest is ordained for men in things pertaining to God, that he may offer sacrifices for sin, Heb. v. 1. Let us further consider, that the end of this promise was to defeat the devil, and to comfort Adam after his revolt from God, and thereby his falling under the vindictive justice of God, and to cheer him up before he should hear his own sentence, which was pronounced, Gen. i. 17—19. so that Adam could not reasonably understand this promise any other way for his comfort, than that this promised Seed should take away sin, and the death

threatened for it; otherwise it had been but little comfort to Adam to see himself ruined beyond the hopes of recovery, and to hear only of the destruction of his enemy: but in this promise Adam saw the sentence of death respited, because the Seed of the woman was promised, which necessarily included the continuance of his life, else there could have been no seed of the woman. This also signifies to us, that the sufferings of Christ were intended for a satisfaction of the violated law and provoked justice; for if sin and death were to be taken away by Adam's imitation of this promised Seed when he should appear, Adam could take no comfort in the promise, unless he had been sure to live to see this promised Seed in the flesh. How could he imitate as an example the promised Seed, whom he was never to see in the world, but was to return to dust long before the appearance of it in the world? And it was necessary Adam should behold this Seed in the flesh, if the breaking of the fetters of sin and hell were to be brought about only by his imitation of this Seed. Again, to bruise the serpent's head, cannot reasonably be understood of a confirmation only of the promised mercy, (which some make the end of the death of Christ,) there was no need of bruising the heel barely for a confirmation of this mercy; for that was confirmed by the unalterable promise and will of God. And no question but Adam thought it sufficiently valid, since he received it from the mouth of God himself, and had had so late an experience how true God was to the word of threatening. There is no other thing left then as the end of this bruising the heel, but to

render mercy triumphant without any wrong to justice, and to vindicate the honour of the law, and in a way of righteousness, not only of sovereign dominion, to defeat the serpent, and restore the fallen creature.

(2.) Another prediction is Psalm xxii. All the circumstances of his passion are here enumerated; sufferings, revilings, contempt by men, the desertion of God, his agonies, the parting of his garments, and at last the propagation of the gospel, and the call of the Gentiles, are here predicted. The Jews understood it of the body of the Jewish nation, but the design of the psalmist is to set forth a particular person, who is distinguished from the wicked crew that oppressed him, and from those that favoured him, whom he calls his brethren, and distinguisheth himself from the congregation wherein he would praise God, verse 22. and upon the death of this person the world was to be gathered in to God: "All the ends of the world shall remember, and turn unto the Lord," verse 27.; agreeable to the prediction of our Saviour, that when he should be lifted up, he would draw all men after him. Here is the prediction of the very words he spake upon the cross, when he lay under the imputation of our sins, and cried out under a sense of his Father's wrath, "My God, my God," &c. verse 1. The miserable condition he was brought to, verse 6. as a worm and no man, exposed to such a state of misery, and to be of no more account than the most contemptible animal, a worm. The word *worm* comes of a Hebrew word which signifies the grain which gave a scarlet dye, because the colour proceeded from a worm enclosed in that grain. Our Saviour was as a worm crushed, to tincture others

with his blood. The very gesture of the people when they reviled him, "wagging their heads," verse 7. and Matt. xxvii. 39. the reproaches they belched out against him, verse 8. "He trusted in God, let him deliver him," Matt. xxvii. 43. the sharpness of his death: "I am poured out like water, all my bones are out of joint," Psa. xxii. 14. a distortion and racking of all his bones, effusion of his blood, dissolution of his vital vigour, like wax melted, under the sense of God's wrath; an expression used, Psa. lxviii. 2. to show the greatness of God's wrath against sin and sinners. His extreme thirst: "My tongue cleaveth to my jaws," Psa. xxii. 15. The manner of his death, by crucifixion, by piercing his hands and his feet, ver. 16. showing it to be a lingering and painful death; which manner of death is also prophesied: "They shall look upon me whom they have pierced," Zech. xii. 10. which the ancient Jews understood of the Messiah, and is a proof that the Messiah was to be pierced or digged into. And this place is cited as a prediction of the death of Christ, John xix. 37. Rev. i. 7. and as the manner of his death, so the excellence of his person is described there, the same person is a God to pour out the Spirit, and a man to be pierced; he works wonders as God, and suffers wonders as man.

[3.] The whole of Isaiah liii. is a prediction of this. He was to be rejected of men, wounded for our transgressions, to have our sins laid upon him by God, to bear iniquity, to be led as a sheep to the slaughter, to make his soul an offering for sin. This is so plain, that the Jews anciently understood it of the Messiah; but the later Jews, to evade it, have fancied a double Messiah; one a

sufferer, another a triumpher; the sufferer of the tribe of Ephraim, the triumpher of the tribe Judah; but where doth the scripture mention a Messiah of the tribe of Ephraim? It always fixeth his descent from the house of David of the tribe of Judah.

Many other prophecies there are of this: "I will smite the shepherd," Zech. xiii. 7; and, the "Messiah shall be cut off, but not for himself," Dan. ix. 26. he shall be counted the most wicked man, and put to death as the greatest malefactor, who hath no crime of his own to merit death, but his death shall be for the good of mankind. And the ends of it are expressed: "To finish transgression, and make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy," ver. 24. "To finish transgression," or restrain it; to abolish sin in regard of the guilt of it, and restrain it from accusing us before God, and procuring the condemnation of us. To "make an end of sin," or seal up sin, covering it, that it shall no more appear against us; as the writings of the Jews were rolled up, and sealed on the back-side, that the writing could no more be seen. "To make reconciliation for iniquity," to expiate iniquity, a word belonging to sacrifices, to take away the obligation of sin. And it is observable, that all the words used in scripture to signify sin, are here put in, to show the universal removal of them, as to any guilt, by the death of Christ. "And to bring in everlasting righteousness;" as righteousness was lost by the first Adam, so it was to be restored by the second, to make us for ever accepted before God. "And to seal up the vision and prophecy," to accomplish

all the visions and prophecies in the appearance of his person, and performance of his work. All prophecies pointed to him, and centred in him; and the end of his coming and excision, was to deliver us from sin, and introduce such a righteousness as might be valuable for us before God. And then he was to be a prince, when he had been a sacrifice, and cut off for the sins of the people. As the time approached for the coming of this promised Seed, God made clearer revelations of the death of the Messiah, and his chief design in it. And this is such a testimony of a dying Messiah, by the hands of violence. and for those great ends which the christian religion affirms, that the Jews, with all their evasions and obstinacy, know not how to get over it.

2. The types. There were several types of Christ in the old testament, both in the persons of men, and the ceremonies of the law. No one type, no, nor all together, could fully signify this great sacrifice. The figure hath not what the truth hath. The image of a king represents not all that the king hath, or is. Moses was a type of the Messiah, who was to be raised up "like to Moses," Deut. xviii. 15. Moses, put into an ark, was exposed to the mercy of the Egyptians on the land, and the crocodiles in the river, and after that advanced to be chief governor of Israel; "Jonas buried three days in the belly of the whale;" Noah penned up in an ark, to become the father of a second generation; Joseph, cruelly put into a pit, and sold by his brethren; and afterwards lifted up to a throne, to be the preserver of his spiteful brethren; these, it is likely, had all some relation, as types to Christ. It

would be endless to mention all: let us consider in general,

(1.) Sacrifices. These were practised by all nations, as well Gentiles as Jews, and from a notion that they did pacify their offended deities. Heathen authors give us a full account of their sentiments in this case; and the Philistines, neighbours to the Jews, declare this as their sense in their trespass-offering, they would return to God after they had felt his hand, 1 Sam. vi. 3—5. The common notion of all heathens was, that they were offered to God for a propitiation for sin, and either for preventing the judgments they feared, or removing the judgments they felt.

[1.] These sacrifices could not arise from the light of nature. Being universally practised, they must arise from the light of nature common to all men, or from some particular institution derived to all men by tradition. The light of nature could not be any ground for the framing such an imagination in men's minds, that God should be appeased by the blood of irrational creatures. The disproportion of them both to the offence, the offender, and the offended person, hath been seen and spoken of by the wiser sort of the heathens themselves. Natural light would rather have dictated to them, that their devout prayers, deep repentance, and hearty reformation, would have been more efficacious to avert the anger of God, than the cutting the throat of a bullock, or lamb, and pouring out the blood at the foot of their altars. They could no more suppose that such offerings should appease an offended God, than the cutting off a dog's neck, or the crushing a fly before the statue of a prince

would have appeased the anger of their injured sovereign. And none could think but the killing a worm, and offering it to the prince, had been as well or more sufficient to have mitigated his wrath, than the killing a thousand cattle had been to allay the wrath of God, in regard of the proportionableness of a worm to the one, greater than that of all the beasts in the world to the other. The light of nature would not instruct the heathens barbarously to take away the lives of men, and offer them for the expiation of their sins. For that teacheth us to love one another, as being descended from one root, and being of the same stamp. Besides, had any law of nature obliged men at any time to bloody sacrifices in such a nature, it would have obliged them still. No law of nature is rased out by the gospel, but more cleared; and whatsoever is due to God by the law of nature, is more improved by the christian religion. Natural light would be able to make more objections for the forbearance of such a practice, than arguments for the preserving it in the world.

[2.] They must be therefore from institution. And since the practice hath been so universal, and the head of it can less be traced than the head of the river Nile; it must be supposed to descend from the first man by tradition, and carried by his posterity to all the places which they first peopled, and so continued by their descendants. Bloody sacrifices seem to be instituted just after the fall. How should Adam be clothed with the "skins of beasts," Gen. iii. 21. If it be meant that God only taught him to clothe himself with the skins of beasts, it implies a

giving him order to slay beasts, and most probably first in sacrifice, and ordering him to take the skins for clothing, which in the Levitical service were appropriated to the priests. For food, it is probable, they were not killed; the food then appointed was the herb of the field, even after the fall, Gen. iii. 18. And the objection against this, that there were but two of a kind, male and female, created; and therefore if two beasts of the same kind had then been slain, a species had been destroyed, is of no validity. For the story of the creation mentions not such a parsimonious creation; nay, it is more probable there were more than two of a sort created. However, sacrifices began early; Abel is the first we plainly read of, Gen. iv. 4. He brought of the firstlings of his flock, and Cain brought of the fruit of the ground, an offering to the Lord. They may not be out of the way, who think that there was a crime in the matter of Cain's sacrifice, it not being a bloody one. No doubt but he had seen his father offer to God the fruits of the earth, as well as the bodies of beasts, and might think that the offering those fruits of the ground, the tilling whereof was his proper employment, was sufficient; that there was no need of blood for the expiation of his sin. He seems to stand upon his own righteousness, and offer only what was an acknowledgment of God's dominion and lordship over the world; as if he had been only his creature, and not an offending creature. It was not inconsistent with a state of innocence for man to make such acknowledgments to God, as the Lord of the creation, and the Benefactor of man. But after the fall there was not only the dominion of God, but his justice, to be acknowledged, which was best

signified in a way that might represent to man the demerit of his offence, and the justice due to him, which could not be by the offering of fruits, but by the shedding of blood, without which there is no remission.

3. If then they were from the special institution of God, they must be figures of something else intended. For since we find a universal sentiment in the practisers of them among the Gentiles, that they were for expiation; and that common reason could not find ground enough to fortify such an opinion in them; and that the scripture, the most ancient book in the world, gives us an account of their ancient practice and divine institution; they could not be instituted by God, as the prime means of appeasing him; for that could not be congruous to the nature of God: there was no proportion between the justice of God and them, nor between them and the sin of man. But the most reasonable conclusion would be, that they were ordained to signify some other thing or sacrifice intended for the expiation of sin. That they were typical of the death of some one able to bear the punishment, and purge the transgression; since they could not purge the conscience, they must be concluded to be types of something that should have a sufficiency, and an actual efficacy, to this end. And this the heathens might have guessed from reason and the universal practice, that they were shadows of something else, though they could not have imagined the true person they were shadows of.

To sum up, therefore, the account the scripture gives us of them, we must consider, that after Adam's revolt, and contracting death and the curses

of the law by that apostasy, there was a necessity for maintaining the honour of the law, and God's own veracity in the commination, and satisfying his provoked justice, which must be done by that nature which had offended. Upon this account, and for this end, the second person, the Son of God voluntarily exposed himself, and stood as a screen between the consuming fire and the combustible creature. Hereupon the sufferings of the Son of God were mutually agreed upon, the particular sufferings appointed and determined, and the time when he should be incarnate, and expose himself to that which the criminal should have endured, was settled, and the redemption, the design of those sufferings, declared by promise. And because the time would be long before his coming to suffer, and the faith of men might languish, God kept it up by lively representations of those sufferings, and the end of them, in the death of sacrificed beasts; not that they should rest upon them, but use those shadows as props to their faith in the promised Seed, till the fulness of time should come. All those sacrifices were a rude draught or initial elements or rudiments, to teach the world what was to be done with a full efficacy by the person appointed to it. Whence the apostle calls them the "rudiments of the world," Col. ii. 20. And so they were a copy of what was resolved in heaven from eternity to be fulfilled in time for the expiation of sin. They all had relation to Christ. They were to be without blemish, and dedicated wholly to God, as things that were to perish for his glory; and being burnt, and the smoke ascending to heaven, God might, as it were, partake of the oblation, as the scripture

testifies concerning Noah's sacrifice; "And God smelt a sweet savour," Gen. viii. 21. So Christ offered himself as a *holocaust* to the Father, as the antitype of those victims that were wholly to be consumed by fire. And this blood speaks better things than the blood of Abel's sacrifice, or the blood of all the sacrifices shed from the very first; for this pacifies an angry God, purges a guilty conscience, and breaks the chains of hell and damnation. There is no question to be made, but the believers among the Jews did apprehend the heel of the promised Seed bruised in every sacrifice they could not else offer them in faith. As mathematicians measure the greatness of the stars, which are above their reach, by the shadows of the earth, which are within their compass; so did they, upon the view of those sacrifice-shadows, apprehend the virtue and efficacy of the grand oblation. As those that did understand Christ in the manna, did also eat Christ in the manna, 1 Cor. x. 3, 4. so those that did apprehend Christ in the legal sacrifices, were also sprinkled with the blood of Christ. Thus was Christ a Lamb slain from the foundation of the world, not only by purpose and decree, but significatively and typically in all the ancient sacrifices. I might here instance in the two anniversary goats, Lev. xvi. one offered, the other devoted to the wilderness. In the red heifer, Numb. xix. burnt upon the day of expiations, both eminent types of the death of Christ. As also in the passover or paschal Lamb, the blood whereof sprinkled upon the posts, was of no necessity in itself for the Israelites' preservation from the destroying angel, nor had any intrinsic

virtue in it to procure their security. The angel, no doubt, had acuteness of sight enough to discern the houses and persons of the Israelites from those of the Egyptians. We cannot justify the wisdom of God in this conduct, if we refer it not to Christ as a representation of that great miracle of redemption to be wrought by him for the true Israelites, when he should come to free man from a bondage worse than Egyptian. This is the true Lamb of God, that hath the virtue and vigour of all that whereof the paschal lambs had but the image and shadow. Let me add the observation of one:* The command of God, that the "bones of the paschal lamb should not be broken," signified that the Redeemer of the world should die such a death wherein the breaking of bones was usual; yet that that circumstance should not be used in his death, and therefore that that order of not breaking the bones of the paschal lamb is cited by John, as if it had been literally meant of him, and not of the lamb: "That the Scriptures should be fulfilled, A bone of him shall not be broken," John xix. 36. I might also instance that eminent type of the blood of Christ, the blood of the sacrifice sprinkled upon the altar, the book of the law, and the vessels of the sanctuary. After doing which the elders of Israel ate and drank in the presence of God, no longer exposed unto his anger, See Exod. 24. commented upon by the apostle, Heb. ix. 19, 20.

Also, Isaac's death was a type of the death of Christ: of his death; for he was, in the purpose of his father, upon the command of God, cut off. And Isaac, bearing the wood, did prefigure the

* Pearson on the Creed, p. 408.

manner of the death of Christ, namely, such a death, wherein the bearing the wood was customary; as in crucifying, the offenders bore the cross to the place of execution, and Christ bore his. And a type also of the resurrection of Christ; for it was the third day from the command of offering him, that Abraham received him to life, as newborn, and raised from the dead, Gen. xxii. 4. and that in a figure of some nobler sacrifice and resurrection, Heb. xi. 19. Moriah was the place appointed by God, where Abraham was to offer his son, Gen. xxii. 2. In one part whereof was the temple, and the tower of David; another part of the mount was without Jerusalem, and was called Calvary, upon which Isaac was to be sacrificed; as Jerome tells us from the Jewish tradition. Now, upon Abraham's readiness to offer his son Isaac, God binds himself by an oath, "that in his seed all the nations of the earth shall be blessed," Gen. xxii. 16. 18. In his Seed, as dying, and to be offered up, and rising again; as Isaac did in figure. God now binds himself by an oath, to do that to Abraham, which he had before promised to Adam. The intent of which oath, the apostle, Heb. vi. 13. 19, 20. refers to the settling of Christ as Redeemer, and more positively affirms, this seed to be Christ, Gal. iii. 16. This oath to Abraham, was pursuant to that promise to Adam, which expressed the bruising of the Seed of the woman; and now God by oath appropriates this seed to Abraham, as being singled out from the rest of the world, from whom the Messiah should descend. God obliged himself to bless the world by one of the seed of Abraham, to be offered up really, as Isaac was in figure. And by his hindering him

from sacrificing Isaac, and showing him a ram, he intimates that there would be some interval of time before the blessed Seed should be offered. And the words which Abraham speaks, "God will provide himself a lamb for a burnt-offering," Gen. xxii. 8. seem to be a prophetic speech of the death of this great sacrifice. Though Abraham might at that time know the true meaning of that speech, no more than many of the prophets knew what they prophesied of, 1 Pet. i. 11. And the mount Moriah is concluded by that prophecy, "In the mount of the Lord it shall be seen," verse 14, to be the place of the appearance of this Seed, "In the mount Lord Jehovah shall be seen;" the particle "of" not being in the Hebrew text, which was the place afterwards of the sufferings of Christ.

Third. Use.

I. Let us see here the evil of sin. Nothing more fit to show the baseness of sin, and the greatness of the misery by it, than the satisfaction due for it: as the greatness of a distemper is seen by the force of the medicine, and the value of the commodity by the greatness of the price it cost. The sufferings of Christ express the evil of sin, far above the severest judgments upon any creature, both in regard of the greatness of the person, and the bitterness of the suffering. The dying groans of Christ show the horrible nature of sin in the eye of God; as he was greater than the world, so his sufferings declare sin to be the greatest evil in the world. How evil is that sin that must make God bleed to cure it! To see the Son of God hauled to death for sin, is the greatest piece of justice that ever God executed. The earth trembled under the weight of God's wrath when he punished Christ, and the

heavens were dark, as though they were shut to him, and he cries and groans, and no relief appears; nothing but sin was the procuring meritorious cause of this. The Son of God was slain by the sin of the lapsed creature; had there been any other way to expiate so great an evil, had it stood with the honour of God, who is inclined to pardon, to remit sin without a compensation by death, we cannot think he would have consented that his Son should undergo so great a suffering. Not all the powers in heaven and earth could bring us into favour again, without the death of some great sacrifice to preserve the honour of God's veracity and justice; not the gracious interposition of Christ, without becoming mortal, and drinking in the vials of wrath, could allay divine justice; not his intercessions, without enduring the strokes due to us, could remove the misery of the fallen creature. All the holiness of Christ's life, his innocence and good works, did not redeem us without death. It was by this he made an atonement for our sins, satisfied the revenging justice of his Father, and recovered us from a spiritual and inevitable death How great were our crimes, that could not be wiped off by the works of a pure creature, or the holiness of Christ's life, but required the effusion of the blood of the Son of God, for the discharge of them! Christ in his dying was dealt with by God as a sinner, as one standing in our stead, otherwise he could not have been subject to death. For he had no sin of his own and "death is the wages of sin," Rom. vi. 23. It had not consisted with the goodness and righteousness of God as Creator, to afflict any creature without a cause, nor with his infinite

love to his Son, to bruise him for nothing. Some moral evil must therefore be the cause: for no physical evil is inflicted without some moral evil preceding; death being a punishment, supposeth a fault. Christ having no crime of his own, must then be a sufferer for ours. "Our sins were laid upon him," Isa. liii. 6. or transferred upon him. We see then how hateful sin is to God, and therefore it should be abominable to us. We should view sin in the sufferings of the Redeemer, and then think it amiable if we can! Shall we then nourish sin in our hearts? This is to make much of the nails that pierced his hands, and the thorns that pricked his head; and make his dying groans the matter of our pleasure. It is to pull down a Christ that hath suffered, to suffer again; a Christ that is raised, and ascended, sitting at the right hand of God, again to the earth; to lift him upon another cross, and overwhelm him in a second grave. Our hearts should break at the consideration of the necessity of his death. We should open the heart of our sins by repentance, as the heart of Christ was opened by the spear. This doth an "Ought not Christ to die?" teach us.

II. Let us not set up our rest in any thing in ourselves, not in any thing below a dying Christ. Not in repentance or reformation. Repentance is a condition of pardon, not a satisfaction of justice; it sometimes moves the divine goodness to turn away judgment, but it is no compensation to divine justice. There is not that good in repentance, as there is wrong in the sin repented of; and satisfaction must have something of equality, both to the injury and the person

injured; the satisfaction that is enough for a private person wronged, is not enough for a justly offended prince; for the greatness of the wrong mounts by the dignity of the person. None can be greater than God, and therefore no offence can be so full of evil as offences against God; and shall a few tears be sufficient in any one's thoughts, to wipe them off? The wrong done to God by sin, is of a higher degree than to be compensated by all the good works of creatures, though of the highest elevation. Is the repentance of any soul so perfect, as to be able to answer the punishment the justice of God requires in the law? And what if the grace of God help us in our repentance? It cannot be concluded from thence that our pardon is formally procured by repentance, but that we are disposed by it to receive and value a pardon. It is not congruous to the wisdom and righteousness of God, to bestow pardons upon obstinate rebels. Repentance is no where said to expiate sin; a "broken heart is called a sacrifice," Psal. li. 17, but not a propitiatory one. David's sin was expiated before he penned that psalm, 2 Sam. xii. 13. Though a man could weep as many tears as there are drops of water contained in the ocean, send up as many volleys of prayers as there have been groans issuing from any creature since the foundation of the world; though he could bleed as many drops from his heart, as have been poured out from the veins of sacrificed beasts both in Judea and all other parts of the world; though he were able, and did actually bestow in charity all the metals in the mines of Peru, yet could not this absolve him from the least guilt,

nor cleanse him from the least filth, nor procure the pardon of the least crime, by any intrinsic value in the acts themselves; the very acts, as well as the persons, might fall under the censure of consuming justice. The death of Christ only procures us life. The blood of Christ only doth quench that just fire sin had kindled in the breast of God against us. To aim at any other way for the appeasing of God, than the death of Christ, is to make the cross of Christ of no effect. This we are to learn from an "Ought not Christ to die."

III. Therefore, Let us be sensible of the necessity of an interest in the Redeemer's death. Let us not think to drink the waters of salvation out of our own cisterns, but out of Christ's wounds. Not to draw life from our own dead duties, but Christ's dying groans. We have guilt; can we expiate it ourselves? We are under justice; can we appease it by any thing we do? There is an enmity between God and us; can we offer him any thing worthy to gain his friendship? Our natures are corrupted; can we heal them? Our services are polluted; can we cleanse them? There is as great a necessity for us to apply the death of Christ for all those, as there was for him to undergo it. The leper was not cleansed and cured by the shedding the blood of the sacrifice for him, but the "sprinkling the blood of the sacrifice upon him," Lev. xiv. 7. As the death of Christ was foretold as the meritorious cause, so the sprinkling of his blood was foretold as the formal cause of our happiness, Isa. lii. 15. By his own blood he entered into heaven and glory, and by nothing but his blood can we have the boldness to expect it, or

the confidence to attain it, Heb. x. 19. The whole doctrine of the gospel is Christ crucified, 1 Cor. i. 23. and the whole confidence of a christian should be Christ crucified. God would not have mercy exercised with a neglect of justice by man, though to a miserable client: "Thou shalt not respect the person of the poor in judgment," Lev. xix. 15. Shall God, who is infinitely just, neglect the rule himself? No man is an object of mercy till he presents a satisfaction to justice. As there is a perfection in God, which we call mercy, which exacts faith and repentance of his creature before he will bestow a pardon; so there is another perfection of vindictive justice, that requires a satisfaction. If the creature thinks its own misery a motive to the displaying the perfection of mercy, it must consider, that the honour of God requires also the content of his justice. The fallen angels therefore have no mercy granted to them, because none ever satisfied the justice of God for them. Let us not therefore coin new ways of procuring pardon, and false modes of appeasing the justice of God. What can we find besides this, able to contend against everlasting burnings? What refuge can there be besides this, to shelter us from the fierceness of divine wrath? Can our tears and prayers be more prevalent than the cries and tears of Christ, who could not by all the strength of them divert death from himself, without our eternal loss? No way but faith in his blood. God in the gospel sends us to Christ, and Christ by the gospel brings us to God.

IV. Let us value this Redeemer, and redemption by his death. Since God was resolved to see his Son plunged into a disgraceful emptiness, clothed

with the form of a servant, and exposed to the sufferings of a painful cross, rather than leave sin unpunished; we should never think of it without thankful returns, both to the Judge and the Sacrifice. What was he afflicted for, but to procure our peace? bruised for, but to heal our wounds? brought before an earthly judge to be condemned, but that we might be brought before a heavenly Judge to be absolved? fell under the pains of death, but to knock off from us the shackles of hell? and became accursed in death, but that we might be blessed with eternal life? Without this our misery had been irreparable, our distance from God perpetual. What commerce could we have had with God, while we were separated from him by crimes on our part, and justice on his? The wall must be broken down, death must be suffered, that justice might be silenced, and the goodness of God be again communicative to us. This was the wonder of divine love, to be pleased with the sufferings of his only Son, that he might be pleased with us upon the account of those sufferings. Our redemption in such a way, as by the death and blood of Christ, was not a bare grace: it had been so, had it been only redemption; but, being a redemption by the blood of God, it deserves from the apostle no less a title than "riches of grace," Eph. i 7. And it deserves and expects no less from us than such high acknowledgments. This we may learn from "Ought not Christ to die?"

A DISCOURSE

ON THE

NECESSITY OF CHRIST'S EXALTATION.

Ought not Christ to have suffered these things, and to enter into his glory?—Luke xxiv. 26.

We have already spoken to the first part of this scripture, and from thence declared the necessity of Christ's death; the next is his exaltation. His sufferings were necessary for the expiation of our sin, and his exaltation necessary for the application of the merits of his death. Some add the particle *so* "and so to enter into his glory;" but that is not in the Greek, though it may be implied, for the entrance of Christ into his glory was to be by the way of suffering.

Observe by the way, the great grace of God, that makes often the diffidence of his people an occasion of a further clearing up of the choicest truths to them. Never did those disciples hear so excellent an exposition of the scriptures concerning the Messiah from the mouth of their Master, as when their distrust of him had prevailed so far. Glory he was to enter into: by this glory is meant not only his resurrection; that was not his glory, but the beginning of his exaltation; it freed him from mortality, and invested him with immortality, but was not the

term, but a necessary means of his glory, as the fetching Joseph from prison was a necessary antecedent to his elevation on a throne, he could not be a governor while he was a prisoner. By his resurrection he was prepared for it, by his ascension he was possessed of it; his resurrection was an entrance into his glory, but not the consummation of his felicity: "his glory," it is called *his*, as distinguished from the glory belonging to any other; thus he distinguisheth a glory peculiarly his own, from the glory of his Father, and the glory of the holy angels, when he mentions his coming to judgment in all those glories: "When he shall come in his own glory, and in his Father's, and of the holy angels," Luke ix. 26. in the mediatorial glory; in the glory of the Father, the glory of his Godhead, as he is equal with God; in the glory of the whole creation, the angels being the top of it; or in the glory of all the administrations of God, the glory of God as Creator, creation being attributed to the Father; the glory of the holy angels, by whose disposition the law was given, in the glory of the legal administration; in his own glory, the glory of the gospel administration, as judging men according to those several degrees of light they were under, the light of nature, that of the law, and the more glorious of the gospel. His glory.

1. As having a peculiar right to it.

(1.) In regard of his designation to it by his Father. He calls it a glory given by God, John xvii. 24. His glory, as promised him by the Father, and covenanted for by himself; he was to be "the first-born, higher than the kings of

the earth," Psal. lxxxix. 27. His glory, as by gift he was to have "dominion from sea to sea, and from the river to the ends of the earth; they that dwell in the wilderness shall bow before him, and his enemies shall lick the dust: for he shall redeem the soul of the needy from deceit and violence, his name shall endure for ever; men shall be blessed in him; and the whole earth was to be filled with his glory," Psalm lxxii. verses 8, 9. 14. 17. 19.

(2.) In regard of his purchase of it, all this was his glory. It is generally said that Christ had a title to glory, by virtue of the union of the divine nature to the human: it is true, had Christ been only incarnate for no other end, but to take our flesh, glory had of right belonged to him from the beginning by virtue of that union, but in regard of that economy of God for redemption by blood, and the covenant passed between them consisting of such articles, it was not his incarnation, but his passion, invested him with a right to claim it; he was to fulfil his charge before he was to have the fruition of his reward. His glory was promised to him, not as assuming our flesh, but as suffering in our flesh, and making his soul an offering for sin, and being incarnate for this end. Glory belonged not to him till his death had been actually suffered, and declared valid in the sight of God. The satisfaction of his Father by him, was to precede his Father's satisfaction of him, Isa. liii. 11. His obedience to death gave a 'wherefore" to his exaltation: "Wherefore God also hath highly exalted him," Phil. ii. 8, 9; the right to it may be measured by the order of conferring it; it was not conferred, till he had purged our sins, Heb. i. 3.

and therefore the right to claim it was not, till he had performed what was due to his Father.

2. As being the first subject of glory, as being the spring of glory to all that were to be glorified. As Adam the head of mankind was the first subject of God's rich gifts to his reasonable creature, so was Christ the first subject of God's glorious grace and gifts to and for his redeemed creature. Others have a glory from him as private persons; Christ hath this glory as a public person, as a second Adam, and so it is his glory, peculiar to him, and incommunicable to any else, as being the only and singular head, the one and only public person in the charge of redemption. As his sufferings were peculiarly his, wherein neither men nor angels could be partners with him, so is the glory peculiarly his. As he trod the wine-press alone, so he alone hath right to the crown, and whoever else wears a laurel, wears it as his member, not as a head.

Let us consider the connexion: "Ought not Christ to suffer those things, and to enter into his glory?" It is argued whether there was a meritorious connexion between the sufferings of Christ, and his glory; that is, whether this glory was merited by his suffering.

(1.) Some say his sufferings were not meritorious of his own glory; though his exaltation followed upon his passion, yet it was not merited by it; his cross was the way to his crown, but not the deserving cause of his crown; he merited by his sufferings a glory for us, but not for himself, and the act of God whereby it was conferred is expressed by a word meaning "given him," Phil. ii. 9. or freely given him, "a name which is above every name," which signifies an act of

grace, and not of debt; as he did not fulfil the law for himself, but for us, that he might redeem us from under the curse of the law, by being made a curse for us, and therefore is said to be "given to us," Isa. ix. 6. or for our sakes, not to himself, or for his own sake; so he acquired nothing for himself by his death, but what he had possession of before; for all power both in heaven and earth was conferred upon him before his death, Matt. xi. 27. All glory, say they, would have flowed down upon his humanity at the instant of his conception, as the glory of the husband is conferred upon the spouse at the first moment of marriage; but God by a special dispensation detained it till he had accomplished his work in the lowest degree of his humiliation, God suspended his concourse, as he did to the fire, which hindered it from exercising its proper quality of burning upon the three children; but this work being performed, and the suspension taken off, his glory could not but naturally fill his humanity, as the quality of fire would return to its natural course upon removing the stop; and therefore to assert any merit for himself, is a disparagement of, and an impeachment to, his glorious union; and for those places which are alleged for his merit of it, as, Phil. ii. 8, 9. Heb. i. 9. and also the text, they show the order of conferring it, rather than the merit of it; that his glory followed his passion, not that his passion merited his glory; his glory rather seemed to be a necessary consequence of God's acceptation of his death, and a testimony of Heaven's approbation of it. As the occasion of his death was the fall of man, so the moving cause of his death

was the redemption of man, not the exaltation of the name of Christ primarily and immediately; for our sakes he slid down from heaven into our nature, for our sakes he bore that burden the law and wrath of God had cast upon him, it was for us that he combated with death, and forced our enemies out of their fortresses, and so by this voluntary submission and humiliation he came to his former dignity, for if he came to a higher dignity than he had before, it had been evident that he was obedient for himself, not for others.

(2.) Others say, Christ did merit this glory for himself. The oil of gladness was poured upon his humanity, wherein he had fellows, because he had "loved righteousness," Heb. i. 9. "Therefore" is a causal particle, not only of the final cause, but the moral, efficient, or meritorious cause. He did by this merit an exaltation at the right hand of God, above all the choirs of angels. It was indeed due upon his suffering, yet called grace, because the whole design of redemption in pitching upon Christ and sending him was an act of free grace in God to us; as it was grace to accept his interposition for us, so it was grace to promise him this glory, and set this joy before him for his encouragement in his sufferings; and as it was free grace to unite the flesh to the person of the Son of God, so it was of grace, that there was a continuation of demonstrating the glory of the Deity in the same flesh; yet after his sufferings the glory of Christ may be said to be a merited reward, because his glory was not unproportionate to his sufferings, he merited the dispossession of the devil, and merited therefore the transferring that power upon himself, to manage

for the honour of God, which the devil had usurped over man in rebellion against God. A man may have a double title to an inheritance, by birth and by some signal services done, whereby what was due to him by birth, may be due to him by merit; as when a province flies into rebellion against the lawful prince, he sends his eldest son with an army to quell those tumults; his arms prove successful, and the rebels are reduced to obedience; doth he not merit a title to that inheritance by his sword, which was due to him by his birth? Indeed Christ did not merit his first mission, no more than the prince's son merited his being sent for the reduction of the rebels; nor did he merit his first unction and habitual grace, this belonged to the perfection of the soul of Christ, and fitted him for his mediatorial work in our nature; he could not have wanted this without prejudice to the work of redemption and to our salvation which was the end of it; though this was necessarily consequent upon an admission of Christ's mediation, and a necessary article in the covenant of redemption, yet it was the act of God's free grace. Nor must we think that this glory was the motive to Christ to engage him first in this undertaking, but pure grace to us: for what attractives could there be in our nature, to make his divine person assume it? Or what glory could be conferred upon the humanity, that could allure the Deity to imbody itself in it? Could the promise of an honour to be conferred upon an angel, if he would enclose himself in the body of a fly or other insect, move him to link his own nature with that for ever, since he enjoyed before a higher honour in his own nature, than could be conferred upon him on such a conjunction? It was the

grace of Christ that moved him when he was rich to become poor, not that *he* might be the richer by that poverty, but *we:* "For you know the grace of our Lord Jesus Christ, that though he was rich, for ourselves he became poor, that we through his poverty might be rich," 2 Cor. viii. 9. Yet Christ may be said to merit this mediatorial glory for himself; the Holy Ghost was a meritorious fruit of the sufferings of Christ, and why not that glory then which was necessary to the sending the Holy Ghost, whose coming he had purchased? The very sending the Holy Ghost was a great part of his glory, and we must remember that whatsoever was merited by Christ, was not merited by virtue of his humanity singly considered, but as having the Deity in conjunction with it; and why might not so great a person merit at the hands of God?

(3.) Let this be as it will, yet the sufferings of Christ were a cause of his glory, or a way to his glory by mediatorial compact. For as he was by that bound to pay an obedience he was not obliged to before, so was the Father by that obliged to give him a glory proportionable to his work, and a glory distinct from the glory of the Deity. The waters were to come into his soul, Psa. lxix. 1. "He was to drink of the brook in the way, therefore should be lift up the head," Psa. cx. 7. This order did God require for the exalting of him,—combat before triumph. This glory could not be conferred upon him before his suffering. If he had enjoyed it from the beginning, by virtue of the hypostatical union, his body had been impassible, incapable of suffering, and so could not have been a sacrifice for our sins. His triumphant laurel grew upon the thorns of his cross, and received a verdure from his

dying tears. The palms spread in his way at his entrance into Jerusalem, a little before his sufferings, are by some regarded as an emblem of this, it being the nature of that plant to grow higher by the weights which are hung upon it, for so did our Saviour rise more glorious by his pressures. There was a worthiness in his death, to entitle him to the fruition of glory: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," Rev. v. 12: worthy to receive power for silencing the oracles of the devil, power to conquer his enemies, riches to pour out upon his friends, wisdom to govern his empire, strength to execute his orders, worthy to be honoured, adored, blessed by all; and this glory he challenged as due by virtue of his sufferings, John xvii. 1. it was fit he should be lifted up above death after he had so obediently suffered, and be instated in the empire of the world after he had so magnificently redeemed it. The necessity of his sufferings is here described, and also the necessity of his glory: "ought not," is to be referred to both—ought he not to suffer? ought he not upon those sufferings to enter into glory? How did he suffer? as man: he entered into glory as man; as man he suffered, as man he was glorified. His divine nature was impassible, and also unglorifiable by any addition of glory to it. His death was necessary for us, so was his glory. He died in a public capacity as a Surety for mankind, he was exalted in a public capacity as the head of those he died for; as he offered himself to God for us upon the cross, so he entered into heaven, to appear in the presence of God for us upon his throne, Heb. ix. 24.

The doctrine to be hence observed is this,

DOCT. THE EXALTATION OF CHRIST WAS AS NECESSARY AS HIS PASSION.

As it was necessary for him to reconcile us by his death, so it was necessary for him to reinstate us in happiness by his life, Rom. v. 10. Reconciliation is ascribed to his death, salvation to his life in glory. He could not have been a Saviour without being a sacrifice; he could not have applied that salvation, without being a King; he was to descend from heaven clothed with our infirmities, to suffer for our crimes; he was to ascend to heaven invested with immortality, to present our persons before God, and prepare a glory for every believer.

In handling this doctrine, I shall show,

FIRST. The necessity of this glory.

SECOND. The nature of it.

THIRD. The ends of it.

FOURTH. The use.

FIRST. The necessity of this glory.

First. Upon the account of God.

I. In regard of his truth, the truth of his promise; his promise to him, his promises of him.

1. His promise to him; to Christ. God's truth was engaged for his glory, as the Mediator's truth was engaged for his suffering, and therefore that was as necessarily to be conferred upon him, as the other was to be endured by him. As the ignominy of the cross was an article on his part, so the honour of a crown was an article on God's part. Upon the making his soul an offering for sin, did depend all the promises made to him of his headship over the church, dominion over the world, manifestation of his Deity, propagation of

his kingdom, and subjection of his enemies. Without the performance of what he promised, he could not claim one; and upon the performance of what he promised, he could claim all, and his claim could meet with no demur in the court of heaven, so long as God was true to his word. Christ was to surrender himself as a surety for man, to the wrath of God; and God was to surrender the government of the world into the hands of Christ. His visage was to be marred, and he was to sprinkle many nations by his blood, Isa. lii. 14, 15. and then kings should shut their mouths at him. Kings in power, kings in wisdom, should be astonished at his growth, and submit to his sceptre. As he was to suffer for many nations, so he was to "judge among many nations," Micah iv. 3. He was not to see corruption, his soul was not to be left in hell, Psal. xvi. 10, 11. "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy One to see corruption," &c. Acts ii. 27, 28. Christ articled with God to go into the state of the dead, but not to be left there; he was to pass into the grave, but not to be invaded by the rottenness of it; he was to be shown the paths of life, that is, to be restored to another life, to be possessed of a fulness of joy, that was to follow his resurrection, after the ignominy of his death, and the agonies of his spirit. As he was to have a fulness of the Spirit in the world, so he was to have a fulness of joy in his glory. As his grace was to be so great as not to measured, so his glory was to be so great as not to be bounded; and as his death was to be of a short duration, not fully the term of three days, so his pleasures

were to be of an endless duration, pleasures for evermore. And all this glory was to flow from the presence of God, whom his human soul was for ever to behold and converse with, with infinite pleasure; "In thy presence is fulness of joy." His whole exaltation, which consisted principally in a manifestation of his Deity and Sonship, was passed by a decree of God, and published to him as Mediator: "I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee," Psa. ii. 7; which is interpreted of his resurrection, Acts xiii. 33; which was the first powerful declaration God issued out to the world of his being his Son, Rom. i. 4. Upon which account Peter tells us he was fore-ordained both to his sufferings and glory, before the foundation of the world, 1 Pet. i. 20, 21. he was to inherit the spoils of his enemies, and take for his own, what was before Satan's prey, as a reward, and that for the pouring out his soul to death, Isa. liii. 12: he was to see his seed upon the making his soul an offering for sin, then also his days were to be prolonged, Isa liii. 10. What! to a miserable and infirm life? No, but to such a one as should endure to eternity; wherein is included, not only his resurrection, but his glorious state. How could he see his seed, if he remained in the fetters of death? or behold them with comfort, if he should enjoy an immortality in as infirm a body as he had in the time of his humiliation? The sight of his seed was to follow his investiture in glory, and was a part of it; then it was that nations should run unto him, Isa. lv. 5. All those promises were made to him as incarnate, and making himself an oblation; for, as God, he was not the subject of any promise. He was to

bear our iniquities on the cross, and then to live triumphantly upon a throne. Christ pleads this, "The hour is come, Father, glorify thy Son," John xvii. 1; the hour of my passion, the hour of thy promise. I am willing to undergo the one, and just now ready to drink of the brook in the way; be thou ready, O Father, according to thy promise and oath wherein thou stoodest obliged, to perform the other part, my glorification; and particularly the manifestation of my Deity, upon which all the other parts of my exaltation depend: "And now, O Father, glorify me with thy own self, with the glory which I had with thee before the world was," verse 5. Which was not the glory of his humanity, which was not in being before the world was, but the glory of his Divinity in the full unvailing of it, that it might shine brighter before the eyes of men. It had indeed before been obscured in the form of a servant in the time of his life, in the repute of a criminal at the time of his death; but now he prays that he might be manifested to be what he really was, a person that had a glorious existence before the world was, and that had no need to come down, and take the nature of man for any advantage to himself. Now as God promised him a glory, and Christ pleads the promise, so God performed it; and therefore his ascension is expressed by God's receiving him up into glory, as well as by his own act of entering into it, "received up into glory," 1 Tim. iii. 16; or, as it might be rendered, recovered again unto glory, for it was impossible God should be false to his eternal purpose, and his repeated promise.

2. His promises or predictions of him. So that his exaltation was necessary to justify the pro-

phecies of it, which were not the predictions of one or two of the most eminent of the prophets, but that which all of them one way or other spake of, ever since the world began, Acts iii. 21. Isaiah is the plainest of all, and many things to this purpose are inserted in his prophecy: "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely," Isa. iv. 2. As he is the fruit of the earth, he shall be excellent in his humanity, and as he is the Branch of the Lord, he shall be acknowledged in his divinity. Or, as he is the Branch of the Lord in his conception by the Holy Ghost, and the fruit of the earth in his birth of the virgin, he shall be glorious in the world. And this was to be for his service, and as the servant of God: "My servant shall be exalted and extolled, and be very high," Isa. lii. 13. which relation of service he had not in the divine nature, but his mediatorial function; and so glorious was his life to be, and so long the duration of it after he should be taken from prison and from judgment, that it should be past the declaration of any creature: "Who shall declare his generation?" Isa. liii. 8. And it is very clear in Ezek. xvii. 22. "I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent;" &c. This is not meant of Zerubbabel, under whom the people had not such a signal rest, nor did his empire extend so far as to shadow the fowl of every wing, the people of every nation. Christ was a plant of his Father's setting, a young twig in his humbled, a tall cedar in his exalted state, planted in the highest mountains,

eminent above all the rest, that is, even he was to be cut off, but not for himself, Dan. ix. 26. not to himself, say some, his cutting off shall not be without a second springing up in a resurrection. And when he is the Son of man, he was to be brought with the clouds of heaven, with the angels who attended him at his ascension, before the Ancient of days, and that near to him; and so welcome he was to be, upon his approach, as to be presented with the dominion of the whole world, Dan. vii. 13, 14. which is not be understood of his coming at the day of judgment, but his coming after his oblation: he comes not here to judge man, but to be judged by his Father; and upon being found to have performed the part of the Son of man, he hath a kingdom both extensive and everlasting bestowed upon him, which should not be destroyed by the subtleties or force of his enemies; a present only worthy of the Son of God. Again: He received not his power at the day of judgment, but upon his resurrection and ascension after his death; but this expresseth the first investiture of this power in him. This glory was prophesied of a thousand years before the accomplishment: "Thou hast ascended on high," Psa. lxviii. 17, 18: the whole design of the psalm manifests it, as well as the citation of it by the apostle, Eph. iv. 8. Joseph was not taken from prison to live his former life of slavery, but a princely life upon a throne, and rule the whole kingdom next to the sovereign prince; so Christ was not to live the same life after his resurrection, that he had done before in his sweats and combats, and to endure the contradictions of sinners against himself; but was to

be advanced to a place suitable to his greatness upon the right hand and throne of his Father.

II. Upon the account of righteousness and goodness.

1. In regard of his innocence: He was a real innocent, though a reputed criminal; innocent in himself, guilty only as standing in our stead; "holy, harmless, undefiled, separate from sinners," Heb. vii. 26. as if there were not words enough to express his purity, he being most holy and undefiled. It doth not seem to consist with the justice of God, for him so to give his life for us, as never to reassume it. He was a person more excellent than the whole world of men and angels; he being a divine person, his life was incomparably more excellent than the lives of all mankind: surely God, that loved him so dearly, would not have given so glorious a life for the salvation of men, to be swallowed up in the grave, without a happy restoration of it. It doth not seem to consist with the wisdom, love, or justice of God, to give so excellent a life for the saving ours, if it were not again to spring up to a glorious state out of the ashes of mortality. Was not his death the fruit of his innocence? Was it equal, that he should be held in the bands of that, or walk in the world under the load and burden of a mortal body, any longer than the expiation of our sins required? If this had been, had not a fundamental law of God, which orders immortality and happiness to perfect holiness, been violated? which is impossible.

2. In regard of the near alliance to himself. Did it consist with equity to let that person who was equal with himself in regard of the divine

nature; that person who was in the form of God, as well as in the form of a servant, Phil. ii. 6, 7; that nature which was so gloriously united to a nature infinitely above the angelical, to corrupt in the grave, and crumble to dirt and filth? to be a banquet for worms, that had been a fragrant sacrifice to God? Or could it be counted equity to have raised him to no better a life, than that miserable one he led before his agonies in the garden, and his gaspings on the cross? Had it not been an unrighteousness to himself, as well as to his Son? Surely, that a flesh which had the honour to be the temple of God, a branch of the Lord, the powerful conception of the Holy Ghost, that had the glory to be personally united to the Son of God, to live and subsist in him; should not be glorified after it was raised again, seems to be against all the laws and rules of goodness and righteousness.

3. In regard of the work he had performed. How could justice forbear to deliver the Surety, after he had paid so much, that it was impossible upon an exact scrutiny to find a farthing wanting? How could it be agreeable to goodness, to continue a person under the chains of death, or the lighter fetters of an infirm and earthly life, who was not liable to more punishment, nor capable of performing a greater service in this world, than what he had already done? It was the interest of satisfied justice to raise him from death; and was it not as well the interest of remunerative righteousness to exalt him to be the head of that church he had so dearly purchased? Could goodness continue him a little lower than the angels, who had performed a task that would have broken

the back, and pierced the heart, of the whole angelical nature to accomplish? If God rewards as a righteous Judge, 2 Tim. iv. 8, a reward below an exaltation above all the angels, had been disproportioned to so deep a humiliation, to so punctual, and in all respects a voluntary and unconstrained obedience. Was it congruous to the goodness of God to let so signal an obedience, more excellent than the obedience of millions of worlds of angels, pass away without as signal a reward? That so sharp a cross endured by an innocent, with so much affliction and freeness, should not be succeeded by a crown as glorious, as the cross was ignominious? In equity he was to be placed far above principalities and powers, the revolted rabble of devils, and their companions bad men, since he had so gloriously conquered and routed those armies of hell, Col. ii. 15; and above the corporations of the standing angels, since he had so graciously confirmed them, Eph. i. 10. by whom those blessed spirits commenced masters of a greater knowledge of the perfections of God, than they had by the whole creation for four thousand years. There was all the reason, that so incomparable a victory should be attended with as glorious a triumph.

4. In regard of the glory which redounded to God from this work. All that was done, tended to the restoring of God's honour in the casting out the prince of the world from his usurpation, demolishing idolatry, and restoring the worship of God upon pure and spiritual principles. God received more glory by his mediation, than by all the works of his hands, the glory of his grace in his mission, the glory of his justice in his sufferings, and the

glory of his wisdom in the whole dispensation, which was a new glory, that never accrued to him before, nor could ever be brought into his exchequer by any other way than this; by this the bar to God's resting and rejoicing in his work was removed, the bands of sin were broken off, a carnal Adam changed into a spiritual, the defaced image of God restored, the world formed into a second and more noble creation, and the kingdom of God established in the world by the conquest and spoiling of the revolted spirits. If God were glorious by creating a world, he was more glorious in the redemption of the world. It was reasonable Christ should be advanced to the highest pitch of glory, suitable to that degree of emptiness to which he had abased himself for this end; that he should triumphantly be settled in the most glorious and majestic place of the empire of God, and have not only the highest place of residence, but the greatest height of authority over men and angels, having made peace between God and the creation, and between one part of the creation and another; that as he died once with a pure zeal for the glory of God, he might live in a new state to a further exaltation of him; for so he doth, "In that he lives, he lives unto God," Rom. vi. 10. to gather his people to glorify them, and be glorified by them. As there was a glory brought to God by Christ in his low estate, so there was a further glory to be brought to him in his exalted estate, according to the voice of the Father to him, "I have both glorified my name, and will glorify it again," John xii. 28: as he had glorified it in the doctrine and miracles of Christ, so he would glorify it again by his passion and resurrection, sena-

ing the Spirit, propagating the gospel, and setting him upon the throne as the Judge of the world. This glorifying God was the argument Christ pleaded for his assistance and exaltation, in the prophet: "Because for thy sake I have borne reproach, shame hath covered my face," Psa. lxix. 7. that the faith of the saints in the divine promises might not be enfeebled by any carelessness of God towards him, verse 6. And near the time of his death, he pleads it in his own person, that he might be in a state to carry on that glory he had begun to bring to God, to the highest degree: "Glorify thy Son, that thy Son also may glorify thee," John xvii. 1. Christ was to do more service for God in heaven, than he did on earth, and glorify his Father, after his Father had glorified him, that is, by a particular application of his death to men, by the virtue of his intercession, though indeed the foundation of all that glory was laid upon the cross by his satisfaction. Had God been good to the Redeemer, if he had given him less than a crown for a cross, a reward for the work effected by his sufferings? And had he been righteous and good to himself, if he had put Christ into a state below that, which should capacitate him to perfect the remains of that honour of his name, which were further to be extant in the world? What capacity could we imagine him to have, if he had lain under the feet of death, or sat languishing on the footstool of the earth in a feeble immortality? A throne was due for the glory he had gained, and a throne was fit for the glory he was yet to effect.

III. Upon the account of love to Christ. His paternal affection to his Son, required not only a

deliverance of him from the jaws of death, but the putting such a crown upon his head, by which he might be known by all to be his Son, whom he embraced with an ardent affection. God would not love his Son according to his own greatness, if he did not manifest it to the world with the most signal marks and ensigns of authority; and surely after he had vanquished his Father's wrath, and triumphed over the enemies of his honour, he could expect no other than the strong effluxes of his Father's love in the highest expressions of it. What could hinder him from resting in his bosom, when all the wrath excited by the transgression of the law, was calmed, and the Redeemer came out victorious from that furnace of wrath wherein he had been enclosed. Wrath thus being quenched by his sufferings, there was no room for the exercise of any other affection to him than that of love, and no testimony could be given proportionably to such an affection, but the highest degree of honour conferred upon him. The Father loved him because he "laid down his life," John x. 17. and the same affections would be more strongly manifested after he had laid it down, and prompt him to show him greater works than those which had been wrought in the world, that the world might marvel, John v. 20. He would manifest him to be the partaker of all his counsels, that nothing of authority should be denied him, nothing of knowledge concealed from him. These were the signal demonstrations of the Father's love, expected by our Saviour.

Second. It was necessary on the account of Christ himself.

I. In regard of his nature.

1. As it was of a heavenly original; He "came down from heaven," John iii. 13. He was that "holy thing" born of the virgin, but as overshadowed by the "power of the Highest," Luke i. 35. He was not born by the force of flesh and blood, according to the law of creation settled in the old Adam; he was a heavenly man, or "the Lord from heaven," 1 Cor. xv. 47. and therefore was immortal in the true and original constitution of his nature. And though he lived in a vailed condition to fulfil the charge which he undertook, and which could not otherwise be accomplished; yet after the completing of it, he could not be retained in the bands of death, but must necessarily return by the law of his own nature to his true and original condition, and lead a heavenly and glorious life, suitable to the principle whereby he was formed. All things are ordered by God in places suitable to their natures; heavy things are placed lowest, lighter things highest; and if for the good of the universe they remove out of their proper place contrary to their natures, as soon as ever the occasion which obliged them to such a motion is over, they return to the place of their former settlement proportionable to their nature. As air, whose place is above the earth, when it is enclosed in the bowels of the earth, and there increased by vapours, will find its way out by an earthquake, to that place which God hath settled for it; stones descend, and water flows down to its proper place, as soon as the let is removed; so, though Christ, for the good of mankind, stepped into the world, yet when he had

effected that business, he must necessarily take his flight to heaven, his proper place. When that which obliged him to come upon the earth was ended, and he had no more to do here, upon that occasion of the expiation of our sin, heaven, which was the principle of his original, was to be that of his rest and abode. As earth was assigned to the first man who was earthy, for a habitation, so heaven was the proper element of repose for the second man who was heavenly. It was most convenient that an earthly man should be lodged in the earth, and the Son of God have his seat where the throne of his Father was. It was not fit that any creature should be above the person of the Son of God, what nature soever he had assumed, and therefore his exaltation above the angels, was due to him also upon that account.

2. As his body was changed by the resurrection. Since after his resurrection his body was made immortal, and had new qualities conferred upon it, whereby it had acquired an incorruptible life; as our bodies shall at the resurrection be incorruptible and spiritual, 1 Cor. xv. 42. 44. It was not fit it should make any long stay in a place of corruption and misery; and that so excellent a person should have a habitation in a world of men and beasts. A corrupted place was not convenient for an immortal body; nor an earth cursed by God, suitable to an unstained nature, that had nothing further to do here by himself. But seeing it was the most perfect body, it was convenient it should be taken up into the most perfect place, and ascend above all bodies. Indeed, while he had a body of such a mould as ours, and furnished with the same

earthly qualities and infirmities with ours, his abode in the world was somewhat suited to his body, as well as to his work; but when he had put off his grave-clothes, and was stripped of that old furniture, and enriched with new and heavenly qualities, heaven was the most proper place for his residence. Again, had the earth been a proper place for him, it was not fit the Divinity should stoop to reside in the proper place of the humanity, but the humanity be fetched up to the proper place of the Deity, where the Deity doth manifest itself in the glory of its nature. The lesser should wait upon the greater, and the younger serve the elder.

3. As the greatest part of his exaltation consisted in the manifestation of his Deity. It was not fit so great a Conqueror and Redeemer, who was God as well as man, should have his Deity still under the vail of our flesh, after he had accomplished so great a work. Indeed, he hath our flesh united in heaven to his divine nature, but his divine nature is not valid by it, as it was here. Now, had his Deity been manifested here below in that vast brightness and splendour which was proper for it, the sons of men had been undone, and met with their ruin instead of their recovery; for who can see God and live? "No man can see my face and live," Exod. xxxiii. 20. Heaven was therefore the only place, where this could be manifested in that illustrious manner which it ought to be, though earth was the place for the powerful effects of it. I say then, it was not fit the glory of his Deity should have been longer overshadowed by the vail of his humanity; and it could not have broken out in its clearness, without not only

dazzling our eyes, but consuming our beings, in that state we are. The brightness of an angel is too great an object for weak man, without the shadow of some assumed body; much more the brightness of the Son of God; and what need was there of his being vailed for us still, when he had done all that was necessary to be effected in that vail of infirmity he had wrapped himself in?

II. It was necessary upon the account of Christ, in regard of his offices. Had not Christ been glorified, the offices conferred upon him by his Father could not have been executed; his prophetical, priestly, and royal functions could not have been exercised, to which he was chosen by God, and without which he could not have been a Saviour to us. He had been a sacrifice, without being a priest; a king, without possessing a throne; a prophet, without a chair to teach in: at least none of these offices could have been managed in a way worthy of himself, unless he had been in a glorious condition, and his humanity in a glorious place.

1. It was necessary for his prophetical office. As he did but begin to exercise his priestly office in his death, and began to execute his royal function in his miracles, so he did but begin to manage his prophetical office in his life: "Salvation began to be spoken by the Lord," Heb. ii. 3. His death was a consecration to a further exercise of his priestly office, his signs and wonders the first essays of his kingly, and his own teachings the first rudiments of prophecy. After his ascension he did, as the Sun of righteousness, spread the wings of his grace, and flew about the world in the illumination of hearts, Mal. iv. 2. As it is

with the sun, so was it with Christ: the nearer the earth in the winter of his humiliation, the less force he had for the production of fruits; but the higher he mounted in heaven, the more vigorous. The beams of the sun shot from heaven make us distinguish those things which we mistook in the dark, and the rays of Christ after his ascension manifested the difference between truth and error. Then the living waters of the sanctuary grew high, Ezek. xlvii. 3—5. and what was before but a drop of knowledge in Christ's beginning to teach, became an unfathomable sea of knowledge in Christ's effusion of the Spirit at his ascension.

(1.) Without this ascension, his doctrine had not had a perfect confirmation. As his divine Sonship was declared in part in his resurrection, Rom. i. 4. so his doctrine met with a confirmation in that manifestation of him to be the Son of God; but as that was but the first step to a manifestation of his person, so it was but the first degree of the manifestation of his doctrine. The more complete justification of his doctrine was cleared by his elevation to heaven: it then appeared that he did, as he said himself, declare the words of God; and that his humiliation discovered him to be a divine prophet of a greater dignity and richer influence than all who went before him. He had been unjustly charged in the delivery of his doctrine with the crime of blasphemy, and very few were persuaded either of the divinity of his person or the heavenliness of his doctrine; by his ascension God declared him to be a prophet sent by him, and that prophet whereof Moses spake, Acts iii. 22: he acknowledged him to be really what he reported

himself to be, one with the Father, having a perfect knowledge of the Father, one speaking the words of God, and acting according to the order of God. Had what he asserted of himself been false, he had been so far from being advanced to heaven, that he had been hurled down to the bottomless pit for his imposture. God would not, by any act, much less by the conferring so great a glory, have contributed credit to a lie. But God hath decided the controversy between him and the Jews his accusers, and cast them, by owning him in the quality of his Son, and the great Prophet, whereby he had entitled himself among them. What greater testimony can there be than God's putting all power into his hands, giving him the keys of death and hell, the power of opening the seals, and slaying by the words of his mouth? Thus God recommended his doctrine, and, by lifting him up to heaven, set him there as Sun to free the world from the blackness of error, wherewith the night had filled it.

(2.) Without this the apostles could not have been furnished with gifts for the propagation of his doctrine. Those weak men could not have gone about so great a work without a mighty furniture and magazine of divine eloquence and vigorous courage; to give this was not his immediate work as Mediator, and, in the economy of the divine persons, pertained to the Holy Ghost. It was necessary therefore that he should as High Priest enter into the holy place, and appear before God with the blood of his eternal sacrifice, that the treasures of the Spirit might be opened, and that that divine flame might issue out from thence to inspire them with abilities for so great an under-

taking. This he had not had power to do, unless he had been glorified: "The Holy Ghost was not yet given, because Jesus was not yet glorified," John vii. 39. He could not before invest his officers with a transcendent power, because he was not mounted to a full execution of his own office. It was after this he erected the christian church among the Gentiles as well as Jews, completed the rule of faith in the writings of the apostles, which was to endure to the end of the world. Without this glorification he had not been the universal teacher of the mysteries of salvation, nor qualified the apostles for the propagation of his doctrine. But by this means he exercised his office, not only among the Jews as the minister of the circumcision, but among all nations of the Gentiles, as the chief doctor and prophet of the world, by the publication of the gospel, and the grace of the Spirit.

(3.) Nor could the apostles without this have had any success. They had nothing of a worldly stamp and beauty, that could persuade people to an entertainment of their doctrine. They had not the wealth and grandeurs of the world to offer them, nor could allure them by earthly empires and conquests, as Mahomet did his followers. To preach a crucified God would be justly thought an extravagance and the fruits of a frenzy; but when they should hear not only of his resurrection, but the possession of a glory, from so many witnesses upon whom they could fasten nothing of distemper, an end would be put to their astonishment. His crucifixion could not appear so irrational to them, as the news of an exaltation, whereby the ignominy of the cross was changed into the glory of a

crown, would appear amazing. Since the Spirit could not come unless Christ were glorified, it was impossible that without this glorification of the Redeemer, and consequently the effusion of the Spirit, that those delegates of Christ could publish the gospel with such power, resist such violences, triumph over such oppositions; and impossible for men to have believed or regarded what they said, since their doctrines were so contrary to the common maxims of the world, which had been so long strengthened by education and custom, the strongest chains next to corrupt nature. As the ascension of Christ gave the apostles, the spectators of it, courage to publish the greatness of our Saviour with boldness, as before they had denied him with cowardice in his humiliation; so it made way for the entrance of his doctrine into the belief of the hearers, which otherwise they would have been ashamed to entertain, had it not been backed with so great an argument, and testified by such witnesses, and seconded by such miracles against which they could have no exception. Without this, those main truths of the gospel, upon which the christian religion depended, and which are the life and soul of it, as the redemption of man, the justification of believers by the blood of his sacrifice, had wanted a ground for the manifestation of them, and all the comforts of the gospel been frustrated. Men could have had no apprehension of such things without an accomplishment of his glory. Hence it was that Christ so often assured his disciples, while he was instructing them in the time of his life, of the great works they should perform, and the success they should meet with after his departure. His doctrine had been more

obscure, and lost much of its clearness, had he staid below.

(4.) Heaven alone was a fit seat for him, wherein to exercise this office. It was no more convenient for him to be placed on earth, who was to disperse his light into the understandings of men, and scatter ignorance in all parts of the world, than for the sun to have been placed on the earth for the spreading its beams into all climates of the world. An earthly seat was fit for an earthly prophet; but was it fit for him who was constituted by God, not only a prophet to the Jews, but to all the nations and tribes of mankind; whose doctrine was not to be confined to the narrow limits of Jerusalem or Judea, but extend to all parts of the world? What though the dusty earth bore his body in the days of his humiliation, while he was laying the foundation of those truths which were to sound in every quarter! Yet when he came to be installed the sole doctor and teacher of the whole world, it was not fit he should be placed in any sphere lower than that of heaven, whence he might make his voice known both to heaven and earth, to men and angels, and convey his instructions to those blessed spirits who were yet to learn more of the "mysteries of divine wisdom," Ephes. iii. 10. and also to the multitudes of the Gentiles, as well as to the small number of the lost sheep of the house of Israel.

2. It was necessary for his priestly office. Though he was a priest by authority in the days of his humiliation, yet he was not fully installed in the perpetual exercise of this office, till his "sitting at the right hand of God," Psa. cx. 1. 4. And when he was declared harmless, and undefiled,

and separate from sinners, though sacrificed for them, and thereupon made higher than the heavens, and by that declared to be the Son of God, then he was as his Son consecrated a "priest for ever more," Heb. vii. 26. 28.

(1.) He had not done the whole work of a priest, had he remained upon the earth. As the legal high-priest had not been a complete high-priest, and fulfilled every part of his office, had he not entered into the holy of holies; so neither had Christ performed the whole work of a priest, had he remained upon earth, and not entered into the heavenly sanctuary, to appear, or be manifested, in the "presence of God for us," Heb. ix. 24. It was not enough for the legal high-priest to cut the throat and pour out the blood of the sacrifice in the outward tabernacle and offer it upon the altar on the day of the annual expiation, but he was to pass within the vail, to present the blood of the victim to the Lord, and sprinkle it towards the propitiatory, Lev. xvi. and upon his return, to publish the atonement and reconciliation to the people; so that there had been no analogy between the type and the antitype, if our Saviour, after his oblation on earth, had not in the quality of a priest passed into the heavens, as through the vail, which separated the heavenly sanctuary from the outward court. It was necessary, therefore, that the true high-priest should advance into the true sanctuary, into heaven itself, (figured by that legal place,) where God hath his residence among the true cherubim and angels of glory; that he should sprinkle this mercy-seat, and present before the throne that blood which he had shed

upon the cross, till the time that, the number of his elect being completed, he is to return out of the sanctuary, that is, descend from heaven to earth, to pronounce the sentence of their general absolution, and gather them to himself in the glory of his kingdom. "By his own blood he entered into the holy place, having obtained eternal redemption for us," Heb. ix. 12. This entering into the holy place with the blood of the sacrifice, was the main end of the sacrifice, and a necessary act of the high priest, and appropriate to him alone; the end why it was offered in the temple, was that it might be presented in the sanctuary: so while Christ disposed himself to those sufferings which he was to undergo for the expiation of our sins, it was necessary he should be upon the earth; but after he had offered himself a sacrifice upon the cross, it was no less necessary for him to ascend in person, and carry the treasures of his blood with him, to be laid up in that repository, to be sprinkled in the heavenly places, and remain for ever as a mark in the true sanctuary, as a treasure of perpetual merit. The legal priest was also to burn incense in the holy place: by incense, in scripture, is frequently meant prayer. If Christ be not then an Intercessor in heaven, there is no analogy between the type and the antitype. This Intercession, a great part of his priestly office, could no more have been managed but in heaven, than the oblation, the first part of his office, could have been performed any where but on earth. Had he therefore remained upon the earth after the shedding of his blood, he had not fully executed his office, but had performed it by

halves; and that which he had performed on earth had been without strength, without performing the other in heaven: for then it was, that he was made a high-Priest "for ever after the order of Melchisedec, Heb. vi. 20. and a "Minister of the sanctuary," Heb. viii. 1, 2. He is hence called the "High Priest of our profession," Heb. iii. 1. as performing all the duties, and enjoying all the privileges really, which the legal high-priest did perform and enjoy figuratively. Without this glorious translation, he could not really in his own person have carried his blood into the sanctuary, nor appeared in the presence of God for us, nor have opened heaven for those that are his followers.

(2.) Heaven only was fit to be the residence of so great a Priest. As he was a Priest, it was fit he should have a sanctuary; as he was the great Priest, it was fit he should have the highest sanctuary; as he was the everlasting Priest, it was fit he should have an everlasting sanctuary; as he was an undefiled Priest, it was fit he should have an undefiled sanctuary; as he was a Priest constituted and consecrated in a special manner by God, and not by man, as Aaron and his posterity were, it was fit he should have a special sanctuary, which Aaron and his posterity had not. As he was to appear in the presence of God for us, it was fit it should be in a place where God doth manifest himself in the glory of his Deity: now no place but heaven can challenge all those qualities. It was very convenient and necessary that he who was the high-priest according to the order of Melchisedec, a blessing as well as a sacrificing Priest, distributing

spiritual and heavenly blessings to his people, should not be seated in an orb inferior to that place whence those blessings were to receive their original, and flow down upon the world. And since he was a Priest not designed for one particular nation, nor consecrated only for such a spot of land as Judea, but for the whole world, it was necessary that he should be in such a place, where all may address themselves to him, that stand in need of the exercise of his office, and from whence he may behold all with those compassions which are annexed to his priesthood. It was necessary also that he who made the reconciliation for men, should reside with God, who had been offended, and now was reconciled, to preserve it firm and stedfast, since while the world doth last, there are daily so many breaches made to forfeit it.

3. It was necessary for his kingly office. It was fit that he who had done so great a work, and had merited so great a crown, who was exalted to be a Prince and a Saviour, and had received a heavenly authority and power "to give repentance and forgiveness of sins," Acts v. 31. should also be received into "heaven till the time of the restitution of all things," Acts iii. 31. till all things be restored to their due order.

(1.) It was necessary for his triumph. Indeed, for the beginning of the exercise of his prophetical charge, there was a necessity of his residence among men for the divulging some truths and counsels of his Father; and while he was to conflict with his enemies with sweat and blood, it could not well be but in the field of battle, wherein the enemies were; but when he came off with victory, he could not conveniently triumph in the place of

battle, or reign as a King, suitably to his grandeur upon the dunghill of the earth. It was fit he should sit in triumph at the "right hand of his Father," to end and complete the fruits of his victory: "Sit thou at my right hand, till I make thine enemies thy footstool," Psa. cx. 1. As he had not been in a capacity to reign had he continued as a subject under the dominion of death, so he could not exercise the office of a king so commendably as upon the throne of his Father. Heaven only was a palace fit for the residence of the King of kings.

(2.) It was necessary for his government. As heaven is the fountain of Providence, so it was fit that the King into whose hands God committed all judgment, the power and government of the world, should sit upon a throne in heaven; and it was not congruous that he who was made the Head of principalities and powers, the Governor of the angelical spirits, should have a meaner dwelling than the greatest of his subjects, and as low as the vilest of his vassals. The wisdom of God hath disposed all causes in an order superior to those effects which depend upon them; the heavens are above the earth, because the earth is influenced by them; and the sun above the earth, because the earth is enlightened by it; it was no less necessary, according to the order of God's wisdom, that he who was made by God his Viceroy both in heaven and earth, and had the management of all things conferred upon him, should be lodged in a place superior to those things he was to govern, from whence he might send forth his directions to all his subjects. And though he had by his death given his enemies a mortal wound, and stripped the devil of the right he had

acquired by the sin of man, yet in the order of divine wisdom the possession he had of the world was not to be taken away, and men reduced to the sceptre of this great King, but in a way convenient to the nature of man; those gifts therefore which were necessary for the reduction of him, could only be dispensed from heaven; it was therefore necessary for Christ in person to ascend thither, to give out his commission, and enable his servants with gifts, whereby to wound the head of his enemy, Psa. lxviii. 18. 21. It was fit that an eternal King should have an everlasting palace; that a King constituted in a special manner by God, should have a palace not made with hands; that He who was put into the possession of all nations, Psa. ii. 8. and had a grant of all "the kingdoms of the world to be his own," Rev. xi. 15. who was not to rule in a corner of the earth, and sway his sceptre in places that could be included in a map, should have his throne fixed in any part of the world but the glorious heaven. An earth defiled by that sin he hated, and an earth yet too much filled with those enemies he had conquered. was not a place convenient for the perpetual residence of so great a monarch. It was most fit also that he who was ordained the Judge of the whole world, and confirmed in that office by his "being raised from the dead," Acts xvii, 31. should be taken up into that sovereign court of heaven, and come in majesty from thence to execute that charge. All the ends of his government and triumph could not have been answered without this glory; he could not have reigned in the midst of his enemies, unless he had been placed above them, nor have conducted his church to a happy

immortality, unless he had had a possession of that heaven he was to conduct them to.

III. As this glory was necessary on the account of God and on the account of Christ, so it was necessary on our account, also,

1. That God's choice acceptance of his sacrifice for us might be manifested. The acceptance of it by God was in part manifested by his resurrection, but the infinite pleasure he took in it, and the fragrancy of that savour he smelt from it, had not been testified to the world, had he given him only the recompense of an earthly life and glory. Indeed, his resurrection is an attestation of the truth and fulness of his satisfaction, for he "rose again for our justification," Rom. iv. 25. He cannot be considered as our propitiation, but in the state of his resurrection. No man is freed legally and justly from prison, till he hath paid his debts: so then the resurrection of Christ is an argument that his payment was commensurate to the debt; but the glorious exaltation of Christ is an argument of the high acceptableness of it to God. Who can doubt of his satisfaction, after his resurrection? And who can doubt of the infinite content God took in his obedience, after he hath crowned him with so immense a glory, and established him a Prince and a Priest for ever at his right hand? God hath not only declared himself satisfied, but satisfied with an incomparable pleasure. God made a diligent search into him, to see whether he was without spot, and perfect in his person and works, Dan. vii. 13. "And they brought him near before him," that is, the Son of man, before the Ancient of Days, as persons and things are brought near

to be tried and diligently inspected, so was Christ brought near to God in a judicial way, that God might pass a judgment upon him and his work; and upon a strict view he was so ravished with his obedience, that he conferred upon him a dominion, glory, kingdom, that all people, nations, and languages should serve him, an everlasting dominion, a dominion that passes not away, &c. verse 14: such a multitude of expressions used in this donation do signify the mighty pleasure of God in him, as if, (to speak after the manner of men) God had been grieved that there was not more to confer upon him. As by the resurrection of Christ, God declared himself by the title of "a God of peace," Heb. xiii. 20; so in the ascension of Christ he declared himself a "God of all grace to us," 1 Pet. v. 10. He declared himself reconciled to us by raising Christ from the dead, and he hath declared himself a God of all grace, in calling us to an eternal glory by Christ, because the glory Christ hath, is a pledge of that glory believers shall have, as a fruit of God's high acceptance of him. This is the cordial Christ gives his disciples, and assures them they had reason to rejoice in the midst of their worldly calamities at his going to his Father, if they well understood it, John xiv. 28. It is indeed a clear evidence that God hath an inconceivable pleasure in him; he would not otherwise have suffered him to enter heaven, but would have thrust him back again upon the earth. In his death there is a satisfaction, and, in his glory the highest testimony of it. Without a glorious entrance into heaven, his resurrection with his continuance upon earth had not been so

clear a witness of God's high value of his sufferings; but now, by his glorified state, it must be concluded, that his death was not the common fate of mankind, but highly meritorious, since God hath rewarded him with so great an honour as the government of men and angels; I say it must be concluded, not only that it was a death proportionable to what the justice of God required, but an infinite purchase of whatsoever happiness the creature wanted.

2. That the Spirit might have a ground to comfort us. Since the end of the Spirit's coming is to comfort us, and the principal argument whereby he comforts us, is the high value of his death with God, and the acceptance he meets with in heaven; there had been little or no ground for him to build his comfort upon without the ascension of Christ to glory. How doth the Spirit demonstrate the sufficiency of Christ's righteousness? Not because he was raised, but because he goeth to his Father, and is seen no more here: "He shall convince the world of righteousness, because I go to the Father, and you see me no more," John xvi. 10. His resurrection is the first corner-stone of comfort, because it was a necessary antecedent to his glory. But had he been only raised to an earthly life, our joy had been but a twilight mixed with darkness, and the arguings of the Spirit for our comfort, been somewhat disputable, and wanted much of that efficacy which now they have. This going to the Father, which includes a glory, was the spring whence the Spirit was to draw those waters of consolation he was to pour into our souls. Had Christ remained upon the earth, the Spirit had not come; but if he had,

very little consolation could have been drawn out by us. Some jealousies would have remained, we could not have fully answered the accusations of our sins, our own consciences would have had some racks, and we should have felt sometimes some griping doubts. If God had appeared reconciled by the raising him, yet he would not have appeared highly pleased with us without his glorious translation. We might have had some comfort in peace with him, but seen no appearance of favourable and gracious smiles in his countenance. Our Saviour lays a stress upon that of seeing him no more here, that is, in that state wherein he was before, or in a state without a glory. This in his account was a sufficient argument of the value of his death with God. Could we behold him here in the flesh, we might discard all our hopes of standing before God in a glorious eternity, as vain imaginations; but when you shall see me go to my Father, and maintain my interest in his favour, you may conclude, that God is not only pacified, but hath lofty thoughts of grace towards you. Without this his going to the Father, the cordials of the Spirit would have wanted their due temper, and had not found any relish in our guilty consciences.

3. That there might be an irresistible ground of faith. If the Spirit had wanted a ground of comfort, our faith had wanted a ground of reliance. As faith respects the person of Christ, it had been subject to staggering, it could have had no assurance, that he had truly the dignity of the Son of God, if he had remained in the condition of a man upon the earth. As faith respects the death of Christ, though it might have concluded an

expiation of the crimes, yet not a fulness of merit to procure a complete felicity, if he had had no other sphere but the rude earth to spend his immortal life in. And less confidence still had belonged to faith, as it respects the word and promise of Christ; for how could we imagine he could prepare mansions for us in heaven, if he had never stepped from the earth? or restore us to paradise, a place of bliss, who could not find the way back to that heaven, from whence he said he descended to redeem us? We could not have concluded that his death had been a ransom, if his word had been false; and his word had had no credit with us, if he had not returned to that heaven to which he affirmed he always had a right. He could never bring us to that place to which he could not restore himself. Had he not risen, we should have thought him no higher than a mere man; nay, an impostor, and his death a punishment of his own crime: had he not risen, we should have regarded him as no other than a conquered captive of death, among the rest of mankind; and had he after his resurrection resided in the corrupted earth with our flesh, could we have imagined it to be the flesh of God, any more than we could have conceived it so, had it remained under the power of death. His glory hath given assurance and courage to our faith, which had been very languishing, or rather nothing at all, had he staid on earth. Nor could we have had any hopes ever to have attained the happy vision of God in heaven; had the Redeemer abode on this side that place of glory, we had been without a pledge of so great a felicity. Nor could our souls have been carried out with those noble affections, suitable to the extraction of them. Our

love to Christ had been directed by "a knowledge of him after the flesh," 2 Cor. v. 16. and therefore had mounted no higher than a carnal affection. We should have had no ground for those refined and spiritual affections, and lifting our hearts to heaven, which are the ennoblement of our spiritual natures. Without this entrance into glory, there had been no foundation for the superstructure, and exercise of any grace in a lively and delightful manner; and without it, and the acknowledgment of it, all falls to the ground.

But now there is a ground for all, since,

(1.) Satisfaction is declared to be full. The validity of the price is not to be scrupled, since we are assured of the weight of his glory. Shall we doubt of the sufficiency of that, after the assurance of so many jewels in his crown? What is all his glory but a return of his blood, and an approbation of the value of it, for the ends for which it was shed? His appearance in heaven could not have been glorious, had not his oblation on earth been satisfactory. For our sins being in the nature of debts, Matt. vi. 12. and the justice of God in the law in the nature of a creditor, to which we are responsible, Gal. iii. 10. his death was the payment, his resurrection the acquittance, but his glory the fullest testimony that God can give that he is satisfied, and remains so. So that there is no room for any doubt of eternal redemption purchased, since his "entrance into the holy place" with the blood of his sacrifice, Heb. ix. 12. His exaltation assures man that he hath appeased God.

(2.) And therefore all enemies are removed out of the way. His triumph had not been just, if

his victory had not been full. The law would have resisted his elevation, and stopped his way to the throne, if it had any thing to object against him. This glory manifests that all the enemies which stood with drawn weapons between him and his throne, are removed out of the way, the obligation against us cancelled, the devil disarmed by the taking away sin, upon which his power was founded; principalities and powers spoiled of their prey, Coloss. ii. 14, 15; justice appeased, the law fulfilled, sin expiated, death vanquished, all those are sealed to us by his entrance into glory, and God's hanging the "keys of death and hell at his girdle," Rev. i. 18.

(3.) Heaven is assured. As our bond against us is evidenced to be cancelled, so God hath entered into a bond by this act towards Christ, whereby he doth acknowledge, that he as it were owes heaven to every believer, upon the account of the Surety, and hath manifested his reality by beginning the payment of it in the glory of his person. For in setting Christ at his right hand "in heavenly places," all believers were virtually set there, Eph. ii. 6. As his resurrection assures us of the fulness of the payment of our debt, so his glory assures us of the fulness of the merit of our happiness. Had he lain in the grave, our hopes had remained wrapped up with him, and mouldered to dust with his body; or, after his resurrection, had he remained on the earth, our hopes had aspired no higher than the place of his residence. But when we do not only see him rising victoriously from the horrors and corruptions of the grave, but mounted into an incorruptible glory, we have reason to believe we

shall by his power enjoy that glory we believers breathe after. For as he did not rise to live for himself, and expose his members to a perpetual captivity under his death; so he hath not received his glory to reign for himself, and leave his members grovelling in the mire of the earth; but both the intention of God in conferring it, and the design of Christ in receiving it, was, that all united to him in grace, might be joined with him in glory, to see and enjoy, according to their measures, the glory "God hath given him," John xvii. 24. Now, had Christ staid in a miserable world, though he had not lain in a corrupting grave, we could not have concluded our debt to have been paid to divine justice, nor expected the benefits he had promised, nor upon any ground elevated our hopes, hearts, or affections to heaven; there had not been those comfortable encouragements to duty, nor those delightful motives to any acts of religion. But now his admission into glory spirits our faith, erects our hopes, expels our fears, stifles our jealousies and doubts, and fixes wings to a spiritual love, by giving us not only a demonstration of the fulness of his satisfaction, but the overflowing redundancy of his merits for our happiness, and a pledge of an eternal and glorious life.

To sum up all, and in that, the whole scheme of the christian religion and doctrine in short, let us consider—Since it was the common condition of the sons of Adam, to have rebelled against God; and after that revolt, were no more able to stand in the presence of God's consuming justice, than straw and stubble before the fury of a flame, there was a necessity for some other person to make way

for our return, by appeasing that justice which was exasperated against us. Though this person were found out, and kindly and courageously undertook, and as faithfully, and to a full content of justice, performed it in a most perfect manner; yet there could be no assurance of it, without some signal testimony of the gratefulness of the person, and the accomplishment of the undertaking. His continuance in the world would have nourished rather some jealousies of the imperfection of his person and passion, than assurances of their acceptation with God. His exaltation therefore was a necessary sign that he had fulfilled righteousness, and disarmed justice, conquered death and hell, and opened the gates of heaven; since he suffered as our Surety, his glory would manifestly be conferred on him, because he so suffered, and therefore it would respect our interest; and though by the efficacy of his death, had he only risen again, we had been freed from those torments that remain after death; yet had he not been glorified in heaven, we could not have been restored to the happiness of that paradise we had lost, no more than our bodies could have been delivered from the darkness of the grave, had he himself remained under the chains of death. We should have wandered about the earth without a supreme felicity, though without a smarting punishment. But by his glory we have a certain evidence, that we are not only freed from the dominion of death, but made heirs of life, and have a pledge in our hands that we shall enjoy it. If we have a union with him by faith, and a communion with him in the power of his death, there is no doubt but we shall have a communion with him in the felicities of his

heavenly glory: and to such a confirmation of our faith and hope, was an entrance into his glory necessary. This doctrine is the highest comfort in the christian religion; and without this and a share in it, what comfort can we expect in the deplorable, and, I may say, stupifying dispensation we are now under?

SECOND. The nature of this glory.

It was a great glory. As he was filled with the Spirit without measure, above all the prophets, for the performing his mediatorial function; so he was instated in a glory without stint, above all the angels, for the application of the fruits of his mediation. As great a glory as a creature united to the person of the Son of God was capable of receiving; as he had the Spirit without measure, so he had a glory without end. God did superexalt him, as the word signifies, Phil. ii. 9. as he was set at the right hand of God, which was granted to no mere creature, and had a name above every name. Christ consisted of two natures, divine and human; let us see how these were glorified.

First. His Deity was glorified.

I. This could not properly have any addition of intrinsical glory. To enter into glory doth suppose a temporary exclusion or absence from glory, as to be advanced supposeth some meaner state as the term from whence that advancement is. Now the Deity was never empty of any essential glory; nor could that be advanced, because it being infinite, was not capable of any higher degree, but was above all alteration. The substance and properties of that nature, which always remain the same, are incapable of abasement and elevation. We may as well conclude a diminution of the essence of

God, as a decrease of the essential glory of God. The divine nature cannot ascend, any more than it can descend, because of its filling all places by its immensity; so neither can it be humbled or exalted; but the person that consists of both natures, may be said to descend and ascend, to be humbled and exalted, because that person, who was glorious in heaven, manifested himself on earth by the assumption of our nature; and ascended to manifest himself in heaven in our nature, which he had assumed on earth. The Deity then had no new glory by the entrance of Christ into heaven, as it had no essential disgrace by his humiliation on earth; for that nature is immutable and infinite, free from any change. If the divine nature might be essentially less than it was, it might wholly cease to be what it was; all diminution is a degree of destruction.

II. There was a manifestation of the glory of this divine nature of Christ. The divine nature, while it was wrapped up in the rags of our infirm flesh, wanted that reputation which was due to it from man, and in this respect Christ is said to empty himself, as the word which we render, "made himself of no reputation," signifies, Phil. ii. 7. he that was Sovereign became a subject, as the seed of the woman, to the law of nature, subject as an Israelite to the law of Moses, subject as a man and our Surety to the penal infirmities belonging to the human nature, as weariness, hunger, thirst, death. And as the divine nature seemed to be humbled in being obscured under the vail of our flesh, so it is glorified in breaking out with most resplendent rays in the Son. As he was humbled under the form of

a servant, so he was exalted in appearing in the form of God. In the same sense that we say Christ as God was humbled, in the same sense we may say Christ as God is glorified, but it is certain that Christ, who was equal in regard of his Deity with his Father, did humble himself to the form of a servant, Phil. ii. 7, 8. As the divine nature may be said to be humbled by suffering an eclipse, so it may be said to be glorified by emerging out of it, as the sun may in a sort be said to enter into a glory, or re-assume its glory, when it scatters a dark cloud which muffled it, and strikes its warm and clear beams through the air; there is nothing here of a glory added to the sun, but a glory exerted by the sun, which before lay in obscurity under a thick mist; and when God is said to be glorified by men, we must not conceive any addition of intrinsic glory to God, but an acknowledgment of that glory he displays in his works of creation, providence, and redemption. So the exaltation of Christ was not the conferring a new glory upon the divine nature, but the outshinings of it in the sacred vessel of his humanity, and surmounting those mists wherewith before it had been clouded. It was then a manifestation of him as the Son of God, and a discovery of that relation he had to the Father from eternity, which was not only clouded in the days of his flesh, but all the time of the old testament, and was not known, at least in such a measure and clearness, as in the discovery of the gospel; therefore he prays, "Father glorify thy Son," John xvii. 1. discover this prerogative of Sonship, that I am the only begotten of the Father, of the same essence with thee, and not a mere man as the

world accounts me Therefore the resurrection of Christ, which was the first step to his glory, is called a new nativity of him, as the Son of God in regard of his manifestation: "In that he hath raised Christ from the dead, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee," Acts xiii. 33. as his resurrection was a confirmation of his eternal generation, and consequently of his Deity; and therefore Christ adds in his prayer, "Glorify me with thy own self," John xvii. 5. that is, in a way of equality with thyself. As the Father did not in the time of his humiliation treat him as a Son, but as a servant, as a sinner, as one he was angry with, he was exposed to the violence of men, as if he had been utterly neglected and abandoned by his Father; he desires therefore that he might have that glory he had with God before the world was, that he might be treated and declared to be the Son of God, equal to the Father in power and majesty, and that this might be manifested both in heaven and earth; in heaven to the angels, and in earth to Jews and Gentiles. And thus he sat down on the right hand of the Majesty on high, as the brightness of his Father's glory, and the express image of his person, all which is not an addition of glory, but a manifestation of glory; for Christ, John xvii. 1. desires the Father to glorify himself as his Son, that he might glorify him as his Father; now the glory Christ brought to God, was not a new accession of any glory to the nature of God, but a displaying the glorious perfections of his nature to the sons of men. So the glory of Christ's Deity is the springing of it out of that obscurity wherewith it was masked, and a breaking out from

under the cloud of his humanity in a glorious lustre. And after he was clothed with a vesture dipt in blood, his name was manifested to be the Word of God, Rev. xix. 13. that is, he was manifested to be the Word of God after and upon the account of his death, and his glory was sensible as the glory of the only begotten Son of God.

III. There was a manifestation of the glory of his Deity in and through his humanity. As it had been obscured in the humanity while he was humbled, so it breaks out in the humanity when that nature is glorified, as a candle in a dark lanthorn doth through the transparent horn or crystal, when the obscuring plate is drawn aside. This glory he prayed for; "Glorify me with the glory I had with thee before the world was," John xvii. 5. The glory he had as God before the world was, was not impaired, and therefore is not that which he here desires; his humanity was not glorified before the world was; that had no existence, till it was formed in the womb of a virgin. We must therefore understand it of the glory of his Deity, to be extended to his humanity, to capacitate it for those offices which were to be performed in it. He was to be the guardian of his church as Mediator, and the Judge of the world; but his humanity could not know the names of all his people he was to guide, unless informed by his divinity. As man, he is to "execute judgment," John v. 27. which he could not do, unless he knew the inwards of men, and viewed their thoughts; nor could his humanity do this, unless instructed by his divinity. This knowledge is not originally from the human nature, but by revelation from the divine; the government of the world, of angels, and men, could not be

managed by him as the Son of man, unless his humanity were enlivened, and thoroughly influenced by the Divinity, as he was the Son of God; so that Christ here desires another manner of glory in regard of manifestation than was before; a derivation of that glory to his humanity. He doth not say, "Glorify me with that glory, which my humanity had with thee before the world was;" but which I, my divine person, had with thee: that that glory which I had with thee from eternity, according to my divine nature, may be derived upon the human nature, to fashion it for those great ends for which it is designed. I see no reason to understand it of the glory of his humanity, which he had before the world was, by the predestinating decree of God, for then there would be no peculiarity in Christ's prayer to himself, for every assured believer may pray the same, Lord, give me that glory which I had with thee before the world was; namely, in thy decree. But no such expression fell from the lips of Moses, David, Paul, or any of those most triumphant in the assurances of everlasting happiness. It must be some expression of glory peculiar to the Son of God, and therefore a manifestation of the glory of the Deity in his humanity in another manner than before, since that person who was the Son of God, was now also the Son of man. Now this was no addition of glory to his Deity, but a new mode of manifesting that glory which the divine nature had before the world was, which never was exerted in such a manner before. It was a real addition of glory to his humanity, but a new way or manner of manifestation of his divinity.

Second. His humanity was really and intrinsi-

cally glorified. There was a glory conferred upon his humanity by the grace of union with the second person in the blessed Trinity; this was at the first conception in the womb of the blessed virgin. A greater glory than this can no creature have, "to be called the Son of God," Luke i. 35. There was also a glory bestowed upon it by the communication of matchless perfections to his soul, a fulness of the Spirit, a spotless sanctification, and an infallible knowledge of God, and of those truths he was to reveal. But now his humanity did ascend up where his person was before, and our nature was carried up, to sit with him in the same court, where he had been glorious before in his Deity. He ascended far above the highest heavens, Eph. iv. 10. into that place where God represents himself in the greatest majesty to angels and glorified spirits. He descended to assume our nature, he ascended to glorify our nature. The humanity was taken into perpetual society and conjunction with the Deity at the first assumption of it; but by his exaltation the eternal subsistence of it in the Deity was confirmed, and by the translating it to heaven, assurance was given that it should never be laid aside, but be for ever preserved in that marriage knot with the divinity. It was so enlarged and spiritualized, as to be a convenient habitation for the fulness of his Deity to reside in, and exert its proper operation; "In him dwelleth all the fulness of the Godhead bodily," Col. ii. 9: not dwelling as if imprisoned, but to break forth in all its glories and graces, not formerly dwelling in it, but now dwelleth. There is a way of the presence of the Deity with the humanity above all those manners of the presence of God with angels and

men: it dwells in it, and acts in it, as a soul in its own body it is clothed with, so that the humanity is the humanity of the Son of God, and heightened to be the sacred vessel of the fulness of the Godhead. That nature wherein the person of the Son of God was "made lower than the angels, was crowned with glory and honour," Heb. ii. 7; that nature wherein he was raised, was set at "God's right hand in heavenly places," Ephes. i. 20; and in that nature, as well as in the divine, the person of the Son of God had a sovereign authority granted to him: thus the humanity was glorified above all the reach of any human understanding. The glory of the saints is not to be fathomed by the conceptions of men, much less the glory of Christ; the exemplar of all the glory they are to have.

The humanity of Christ consisting of two principal parts, body and soul, both were glorified.

1. His body. As his sufferings were in order to his glory, so the part wherein he suffered was to enjoy a glory; "enter into his glory," that is, a glory due to him for his sufferings, therefore due to every part wherein he suffered. This being an essential part of the human nature, is not laid aside, the knot between this and his Deity remains for ever indissoluble; it remains still as to its substance, though enriched with new qualities, being stripped of the mutability and mortality to which it was subject on earth. As in his descent the Deity was emptied of the manifestation of its glory, so, in his exaltation, his body of its natural infirmities. The image of the first Adam, except the substance, was rased out, and was actually framed in the second Adam. There was not a destruction of the body, but a transfiguration of

it; and his body is no more changed in regard of the substance by its translation into heaven, than it was in his transfiguration on the mount; nor changed in its lineaments, but in its qualities, Matt. xvii. 2. His face did shine as the sun; the substance remained, but changed into a glorious appearance; he had the same lineaments in Tabor, as he had at the foot of the mount. Peter could not else have distinguished him from Moses and Elias. Had he not been stripped of his infirmities, he had still even in heaven been in some sort lower than the angels, which he was designed to be only for a time, Heb. ii. 7. a little while, a short space, in the time of his humiliation.

(1.) His body is therefore of a spiritual nature, in opposition to infirm flesh. Flesh in scripture is sometimes taken so, "He remembered that they were but flesh," Psalm lxxviii. 39. that is, infirm and perishing flesh. The natural bodies of the saints shall at the resurrection be changed into spiritual, 1 Cor. xv. 44. much more is the body of Christ in glory, since it is the pattern according to which the body of the saints shall be copied and fashioned, Phil. iii. 21. His state in the world is called "the day of his flesh," Heb. v. 7. His state above is a spiritual state, as being free from the infirmities and clogs of the flesh. Flesh he hath still, but more suited to that heaven which was his original; a heavenly, no longer an earthly image, 1 Cor. xv. 48, 49. like turf, or wood, that loses its drossy and foggy qualities, when heightened into a pure flame, or minerals heightened into spirits. His body was spiritual after his resurrection, it could pass in a

short moment from one place to another, Luke xxiv. 31. As his body rose, so it ascended, and remains a spiritual body, or, as one calls it, organized light.

(2.) It is therefore bright and glorious. If the righteous are to shine "as the sun in the kingdom of their Father," Matt. xiii. 43. the Head of the righteous shines with a splendour above that of the sun, for he hath a glory upon his body, not only from the glory of his soul, as the saints shall have, but from the glory of his Divinity, in conjunction with it. The glory of his Divinity redounds upon his humanity, like a beam of the sun that conveys a dazzling brightness to a piece of crystal. There was an interruption of this glory while he was in the world, though the human nature then was united with the divine; but this interruption was necessary for those acts which he was to perform in our stead, for the satisfaction of God, and the discharge of his office. Had the glory of the divinity broke out upon his body, he had not been capable of suffering. What mortal could have stood before him, much less laid hands on him? What mortal durst have accounted him a blasphemer, an impostor, and have exercised any violence against him, had his divinity so fashioned his humanity? But now it is, as it was in his transfiguration, Matt. xvii. 2. the glory he had then wrought an alteration not only in his body, but in his garments, which could not be of the most splendid, as not suiting his present state of humiliation, yet "they became shining, exceeding white as snow, so as no fuller on earth can white them," Mark ix. 3. much more must that firm and perpetual glory in heaven have the same

influence upon his refined body, that hath cast off those corruptible qualities which hung upon it on earth, and doth more excel in glory that body he had on earth, than the glory of the sun surpasseth that of a glow-worm. It is such a glory as would dazzle mortals to behold it; for if his glory upon Mount Tabor cast Peter into an ecstasy, what effect would his glory upon his throne work upon a mortal nature? Whence it follows, that there must be a mighty change of the bodies of the glorified saints, to capacitate them for the beholding this glory of Christ, the intent views whereof are part of their happiness, John xvii. 24.

(3.) His body is immortal. His body now lives, and shall live for evermore: "I am he that liveth and was dead, and, behold, I am alive for evermore, amen," Rev. i. 18. which is confirmed by him with a solemn amen. A corruptible body is not fit to be admitted to sit down upon the throne of the Father in heaven. The promise that secured to him in the state of his humiliation a speedy resurrection from the grave, and an impossibility of seeing corruption, Psa. xvi. 10. is as valid as ever. That body which was not dissolved to dust by the power of the grave, cannot sink into nothing in the glories of heaven. The union of the Godhead to it preserved it here, and the perpetual confirmation of that union preserves it for ever above. His body lives an indissoluble life, death shall never more lay hands on it, he hath no more sufferings to endure, or satisfactions to make to the demands of the law; men and devils cannot touch him in his person, though they do in his mystical body. He is above the reach of all temptations, all wrath from his Father, all violences from men; and

therefore his glorious body is not in such a state as to be ground between the teeth of communicants,* or eaten by rats and mice, or as to any part of it dropped upon the ground, and buried again in the dust or mire, as the bread in the supper may: if that were really the body of Christ, the body of Christ would be then so treated, as consisted not with the glory it is now possessed of.

2. As his body, so his soul, the principal part of the humanity, was glorified. That suffered in agonies and sorrows; "His soul was sorrowful, even to the death," Matt. xxvi. 38. that also enters into glory, and indeed the body cannot be rightly glorified without the glory of the soul; for the glory of the body is but the reflection of the glory of the soul in any creature.

He hath an unspeakable joy in his soul. "Thou wilt show me the path of life, in thy presence is fulness of joy, at thy right hand are pleasures for ever more," Psa. xvi. 11. It is Christ's triumphing in the consideration of his exaltation, and taking pleasure in the fruits of his sufferings; "thou wilt show me the path of life:" God hath now opened the way to paradise, which was stopped up by a flaming sword, and made the path plain by admitting into heaven the Head of the believing world. This is a part of the joy of the soul of Christ, he hath now a fulness of joy, a satisfying delight, instead of an overwhelming sorrow; a fulness of joy, not only some sparks and drops, as he had now and then in his debased condition; and that in the presence of his Father. His soul is fed and nourished with a perpetual vision of God, in whose face he beholds no more frowns, no more designs of

* Referring to the Romish mass.—*Ed.*

treating him as a servant, but such smiles that shall give a perpetual succession of joy to him, and fill his soul with fresh and pure flames; pleasures they are, pleasantness, in comparison whereof the greatest joys in this life are anguish and horrors. His soul hath joys without mixture, pleasures without number, a fulness without want, a constancy without interruption, and a perpetuity without end. And having a fulness of joy, he hath a fulness of knowledge in his soul; he increased in wisdom in his soul, as he did in stature, and that as really in the one as he did in the other, Luke ii. 40. his humanity had not the knowledge of all things in his humiliation, his soul had one thing revealed to it after another. But in his exaltation his soul is endowed with all the treasures of wisdom and knowledge. He knows now the time of judgment, since he is constituted the Judge of the world, whereof his resurrection was an assurance to men, and no less an assurance to himself, Acts xvii. 31. since by his resurrection, the first step of his exaltation, God judged him a righteous person, and acknowledged him his Son with power, who had redeemed the world, whereby there was an evidence also, that by him he would judge the world. Among other infirmities of his nature, his soul hath put off that of ignorance. Nothing that is a treasure of knowledge is concealed from it; he hath the knowledge of God's decrees concerning his people; "God gave the revelation of all to him;" Revel. i. 1. no other person opens the book, or is acquainted with the counsel of it, Rev. v. 5—7. this knowledge he hath in his humanity, as he is the Lion of the tribe of Judah,

and the Root of David. This revelation is to him as Mediator, in his human nature, distinct from that knowledge he had as God. As his mediatorial glory is distinct from that essential glory he had as God, so there is a revealed knowledge to him distinct from that knowledge he had as God. There was a necessity that Christ in his human nature should understand the secrets of God, since he was in that nature to be the executor of the counsels of God; and this is another part of the glory of his soul.

3. His person was glorified. His divine nature being glorified in a manifestation, and a new manner of manifestation; and his human nature being glorified by an accession of new qualities to it, his person then was glorified. As his person was the prime subject of humiliation, in taking upon him the form of a servant, so it was the prime subject of exaltation and glory. In regard of his person he is glorified, as in regard of his person he was humbled; the same person that was rich, "became poor," 2 Cor. viii. 9. He that was rich, and he that was poor, was one and the same person; howsoever riches and poverty were distinct conditions, and divinity, and humanity were distinct natures; yet they were the conditions, and they were the natures, of one and the same person, who is both rich and poor in regard of different states, as well as immortal and mortal, existing from eternity, and born in time, in regard of different natures; eternal as God, and born as man; above all suffering and violence as God, exposed to suffering and violence as man; the person that was crucified was "the Lord of glory," 1 Cor. ii. 8.

The person that was crucified and suffered, entered into glory; it was the person of Christ therefore wherein this glorious exaltation did terminate; as the Deity was not emptied, nor could be, but obscured, in the assuming our flesh, and investing himself in the form of a servant for the performance of those mediatorial acts in his humiliation, which were necessary for our redemption; so the Deity could not be exalted, but by displaying itself, and discharging that disguise of infirmities wherewith it was clouded. Nor could the exaltation of his human nature, simply considered, be for the happiness and comfort of his people; for as man barely considered, he could not be the king of angels, and governor of the church; he could not as man, barely considered, direct the angels in their needful messages, or relieve the church in her great distresses; for the humanity was neither omniscient nor omnipotent, nor could be. It is impossible humanity can become a Deity, and a creature inherit the incommunicable perfections of the Creator. But as the Deity is in conjunction with the humanity, and doth make use of the humanity, and act in and by it, he is capable of performing those things which were necessary, as Lord of the world, and Head of the church. The actions Christ doth perform, as sitting at the right hand of God, are the acts of him as man; but the principle of those acts are his divine nature as he is God; the glorious exaltation of Christ is therefore the exaltation of his person, for those ends which were necessary for the good of the believing world.

4. This glory which Christ entered into, was a

mediatorial glory. The glory Christ was advanced to, was not the essential glory of God, for this he always possessed, this was communicated to him in the communication of the essence, and inseparable from him, as, being God, he had all the prerogatives of God; but it was a mediatorial glory conferred upon his person, as the first-born of every creature; such a glory, as the humanity so dignified by the divine nature's assumption of it, was capable of. The humanity being a creature, was not capable of a divine and uncreated glory; the glory Christ hath as God, is the same with the glory of the Father, but the glory Christ hath as mediator, is peculiar to him as a person consisting of a divine and a human nature; therefore it is in the text called his glory, in a way of peculiarity belonging to him as a sufferer. For the divine nature was not capable of an addition of glory, nor the human nature capable of the infinite perfections of the divine. In regard of his essential glory, he was the Son begotten; in regard of his mediatorial glory, he was the heir appointed, Heb. i. 2. He is appointed heir in order after his sufferings, as he was appointed mediator in order to his sufferings, Heb. iii. 2. He was mediator by a voluntary designation, so he was heir by a voluntary donation. His glory was given to him upon condition of suffering, and conferred upon him after his suffering; but he was from eternity the Lord of glory, and Son of God by a natural generation; the one belonged to him by birth, the mediatorial by office; the one is natural to his person, the other is the reward of his sufferings, "Wherefore God hath exalted him," Phil. ii. 8, 9. namely, because of his obedience to

death. In the essential glory he is one with the Father; in his mediatorial glory he is lower than the Father, as being his deputy and substitute, his essential glory is absolute, his mediatorial glory is delegated; "judgment is committed to him," John v. 22. The essential glory is altogether free, and hath no obligation upon it; the mediatorial glory hath a charge annexed to it, for he is "ascended far above the heavens, that he may fill all things," Eph. iv. 10. an office of priesthood to intercede, and a royal office to gather and govern those that are given to him by his Father. His essential glory he would have enjoyed, if he had never undertaken to be our ransom; yet without his sufferings for us, he had never had the glorious title of the Redeemer of the world. As God had been essentially glorious in himself, if he had never created a world, but he had not then been so manifest under the title of Creator. This glory was nevertheless properly neither divine nor human; not divine, because considered as man, he was a creature, and a divine glory is incommunicable to any creature; considered as God, there could be no addition of glory to him, this is said to be given him as that which he had not before: not a human glory, for as man only he was below it, and was not a subject capable of it. A mere man was unable to govern and judge the world. To be Head of the church, and Judge of the universe, are titles that belong only to God, and none else. But it was a mediatorial glory, proper to the person of Christ, and both natures as joined by the grace of union for the work of mediation. Now, though Christ in regard of his

divine nature "was equal with his Father," Phil. ii. 6. yet in the state of Mediator and Surety for man, his Father was "greater than he," John xiv. 28. and in this state he was capable of a gift and glory from the Father, as from one that was superior to him in that condition; as it hath been recorded in history, that a king equal, nay, superior to another prince, hath put himself under the ensigns of that prince inferior to him, and received his pay; as he puts himself in such a military state, he is inferior to that prince he serves as his general; and what military honour may be conferred upon him for his valour and service, is an honour distinct from that royal dignity he had before as a sovereign in his own territories; so is this name given to Christ "above every name," Phil. ii. 9. that is, a glory surpassing that of all creatures, the potentates of the earth, or seraphim of heaven; which was a distinct glory from that which he had, as one with the Father, before his incarnation and passion, and had possessed, if he had never suffered: but this glory mentioned by the apostle, was given him upon his sufferings. It was not therefore a name in regard of his eternal generation, as some interpret it. For the particle "wherefore,' in the beginning of verse 9. puts a bar to any such interpretation, it referring this glory as a consequent upon his humiliation to the death of the cross. It was therefore a mediatorial glory, whereby the authority of God was conferred upon him, not absolutely and formally, as though he were then made God. But as to the exercise of it as Mediator in that human nature, which he had so obediently subjected to

the cross, for the glory of the Father, and the good of the creature.

5. This mediatorial glory consisted in a power over all creatures; for it was such a name as was "above every name," so that "at the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 10, 11. He had the same power committed to him, which the Father hath; his throne is the highest, being the same with that "whereon the Father sat," Rev. iii. 21. a throne of government and dominion. His commission is extensive, a power as large as the confines of heaven and earth: "All power is given unto me in heaven and in earth," Matt. xxviii. 18. A power over hell is also put into the patent; "And have the keys of hell and death," Rev. i. 18. His right to this was conditionally conferred upon him, at the first striking of the agreement between the Father and himself, Isa. liii. 10, 12. The Father promised, upon his oblation for sin, to "divide him a portion with the great," and he should "divide the spoil with the strong:" this was acknowledged due to him upon his resurrection, which, being an owning of the validity of his performance, was an acknowledgment of the justice of his claim; and to this, that in Matt. xxviii. 18. refers, "All power is given unto me." But the solemn investiture was not given him till his ascension. God put the sceptre in his hands, when he used that form of words, "Sit thou at my right hand, till I make thy enemies thy footstool," Psal. cx. 1. for, in the apostle's sense, to sit at the right hand of God, and to reign, are one and the same; for what is

sitting at the "right hand of God till his enemies be made his footstool," is "reigning till all enemies be put under his feet," 1 Cor. xv. 25. At his resurrection he was stripped of his servile garb; at his ascension he put on his royal robes; at his session on the right hand of God, he was crowned, and began the exercise of his royal dignity.

(1.) He hath all power in heaven. Power in the treasures of heaven, power over the inhabitants of heaven.

[1.] Power in the treasures of heaven, of sending the Comforter, John xv. 26. "The Comforter whom I will send," who was sent in his name, John xiv. 26. His power was first in heaven, then in earth; his power on earth could not have been manifested without a power first in heaven; by his power in heaven he gathereth his people on earth. When God had given us the greatest gift, his Son, for the honour of his mercy, he gives the greatest gift next to him, namely, that of the Spirit, for the honour of his Son's mediation. As Christ in the evangelical economy acted for the honour of the Father, so doth the Spirit in the same economy for the honour of Christ, John xvi. 14. "He shall glorify me." He is therefore called the Spirit of Christ. He is also said to have the "seven spirits of God," Rev. iii. 1. Seven is a scriptural number of perfection; he hath the full power of the gifts and graces of the Spirit to bestow upon the church, and fill his mystical body with. By this it was evident, that as Mediator he had a mighty power with God, since the first-fruits of his exaltation was the effusion

of a Comforter for us, a second Advocate on earth. This being the fruit of his mediation, and given to him as Mediator, was a full confirmation not only of the virtue of his death, but the powerful continuance of it still in heaven, not only that it was accepted for us, but that the virtues and fruits of it should be perpetually distributed to us. This power of the Spirit was given to Christ immediately upon his ascension, as the purchase of his sufferings, and the reward of his conquests: "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men," Psalm lxviii. 18. By his solemn investiture he was settled in a power over the treasures of God, and gave out that in abundance, which before was communicated in some few drops; the heavens are opened, and a golden shower comes down upon the world. In a sensible and apparent manner he received this Spirit before for himself, for he had it without measure, he received it before when he entered upon his office to fit him for his mediation; he now receives this power as Mediator upon his ascension, and as a steward for his people to distribute this rich revenue of God for the greatening of his church; upon his ascension he received it, to give out to those he had left behind him in the world, Psa. lxviii. 18. "Received," Ephes. iv. 8. "gifts for men;" it was then the donative of the Father to Christ, that it might be Christ's donative to us. By the way, we may take notice of another argument for the necessity of the exaltation of Christ in heaven, since the Spirit being a heavenly gift, it was not fit he should be sent by a person who was not possessed

of heaven; and it being the purchase of the Mediator, and to be sent in his name, it was convenient the Mediator should be in heaven, and have a more glorious residence than in the earth before the mission of so great a gift.

[2.] Power over the inhabitants of heaven. In his incarnation, in the days of his flesh, he was lower than the angels; in his ascension he is made higher than the loftiest of them, and this in regard of his office as Mediator; for as God he had an essential superiority above them before: the superiority over them as he was God, he had by nature; the superiority over them after his humiliation, he had upon the execution of his mediatorial office. The angels that had their residence in heaven, were to bow to him, yield obedience to him as he was God-man, for so he was exalted, as Jesus, as one that had suffered death, Phil. ii. 9. They were to give him an adoration which pertained to God, and according to this divine order they pay him actual adorations before his throne as the Lamb of God, Rev. v. 11—13. and they are put in subjection to him as their Head, not only for a time, but for ever, in this world, and that which is to come, Eph. i. 21. to order, direct, and commission them for the ends of his mediation, according to that compassionate sense he hath in his glory, of the infirmities and distresses of his people. He is Lord of all of them to this purpose; one hath not the privilege to stand before God, and another subject to run upon his errands in the world, but all are subjected to the sceptre of Christ, to be used by him at his pleasure in his service. And in this respect he received all power, first in heaven, then in earth; things in heaven are first

gathered, after that things on earth, Eph. i. 10. The holy angels were all subjected to him upon his exaltation by one entire donation, the promise of making him their Head was fully accomplished; whereas there is to be a revolution of time to the end of the world, before things in earth shall be gathered to him, before all his elect shall submit to his sceptre, and his enemies be debased to his footstool. But upon his advancement, as there was an actual donation of them by his Father, so there was an entire submission of them in one body to him; the whole corporation of those blessed spirits waited upon him in his entrance into heaven to his coronation, according to the will of their God and his God, who had given them a precept to worship him, Psa. lxviii. 17, 18. and that in a military posture as their general, noted by the word chariots, which were used chiefly in war and warlike triumphs.

(2.) Power in earth over all creatures. "There is nothing left that is not put under him," Heb. ii. 8. All things are given him by God, to be in subjection either voluntary or constrained; he is Lord of all the creatures, as God-man, because all the creatures were made for man, and Christ being the Lord of all mankind, is also the Lord of all the creatures that were made for the use and benefit of man. He is therefore the "first-born of every creature," Col. i. 15. the right of primogeniture is conferred upon him, and so he became Lord of all, as Adam in regard of his dominion over all earthly creatures might be said to be the first-born of them, though himself is created after them. His power upon earth consisteth in this, that all the worship of God was to be done in his name;

our supplications for the supply of our wants, our acknowledgments for the receipt of his blessings, must be presented in his name, John xvi. 26. Eph. v. 20. He is made a Priest to offer our sacrifices and incense of prayers, he is the channel through which God conveys all the marks of his kindness to us; he hath power as a Prince to give repentance as the means, and remission of sin as the privilege of those who are given to him, Acts v. 31. He hath a name above every name in the earth, no person was ever so famous, none ever was adored by so many worshippers, none worshipped with so much fervency, none ever had so many lives sacrificed for his glory, and acknowledgment of his mediation and person. His glory hath extended one time or other over the whole world. It is a power that hath given check to the power of kings, and silenced the reason of philosophers; it hath put to flight the armies of hell, and been celebrated by the songs of angels; no name was ever so glorious, no power ever so great.

THIRD. The end of his glory.

As his sufferings were necessary for us, so was his glory; as it was needful he should die to redeem us, so it was needful he should enter into glory to bless us. There are two great things accrue to us by Christ, acquisition of redemption, and application of redemption; the one is wrought by his death, the other by his life, the one by his elevation on the cross, the other by his advancement on his throne. It is there he hears us, and from thence he purifies us. Had not Christ entered into glory, we had wanted the application of the fruits of his death, and so his incarnation and passion had been fruitless.

I shall name only two, one consequent upon the other.

I. The sending the Spirit. Indeed, since there could be no grace and sanctification without the Spirit, we must suppose that the Spirit was given before the coming of Christ. In the old world the Spirit did strive with men, and the Spirit of God was in and upon the prophets, and the holy men in the old testament; but it was communicated in weaker measures, scanty drops, not in that abundance, till the instalment of Christ; it was then "shed abundantly through Jesus Christ," Titus iii. 6. whence our Saviour is said after his ascension, not to drop upon persons, but "to fill all things," Eph. iv. 10. namely, by his Spirit. The Spirit was in the world before, as light was upon the face of the creation the three first days, but not so sparkling and darting out full beams till the fourth day of the creation of the world. The full effusion of the Holy Ghost was reserved for the time and honour of Christ; he was communicated to the Jews anciently for working miracles and uttering prophecies; but the Jews tell us, that after the death of Zechariah and Malachi, the prophetic Spirit of God departed from Israel. So that afterwards miracles were very rare among them, and therefore when the disciples at Ephesus, of the Jewish race, said, they "had not heard whether there were any Holy Ghost or no," (Acts xix. 2,) it is not to be understood that they had not heard that there was such a person, for that they believed, but they knew not whether the Holy Ghost which departed away after the death of Malachi, was restored again in the gift of prophecy and

miracles. The golden shower of the Spirit for grace and gifts was not to be rained down upon the world in so full and sensible a manner till the coronation of Christ, as only at some public solemnities of princes, the conduits use to run with wine. Hence Christ flatly tells his disciples, that it was expedient for him to go, that the Comforter might come, who was not to come till after his departure, and particularly by his mission: "Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," John xvi. 7. and this he avers as a certain truth. Indeed, Christ received the Spirit for himself at the first inauguration and entrance into the exercise of his office at his baptism, but not fully to convey it to his people: but upon his coronation, and full investiture with all power, then he received the promise of the Spirit, Acts ii. 33; that is, he obtained the full execution of the promise in the full effusion of the Holy Ghost, when he had entered into the sanctuary not made with hands. The purchase of it was a fruit of his death, but the mission of it was consequent upon his exaltation; by his death in satisfying the justice of God he removed that bar which had been upon those treasures, and broke the seal from the fountain, that the waters of divine grace might be poured out upon men; by his death he merited it, by his glory he possessed it, and then made the effusion of it, and that for the good of his people. "It is expedient for you;" it was not only for his honour that he went to heaven, but for our advantage, that our faith might be perfected, our hope elevated, and every grace

strengthened and refined. Now the Spirit was sent to this end, to carry on the work of Christ in the world, and to apply the redemption he had wrought. He was to bring things to remembrance whatsoever Christ had said to them, John xiv. 26. he was not to speak of himself, John xvi. 13. He was not to be the author of a new doctrine in the church, but to impress upon men what Christ had taught, and what he had wrought by his passion. He is therefore called the Spirit of truth; that is, teaching and clearing up to the minds of men, that truth which Christ had taught and confirmed by his blood, and to raise the superstructure upon that foundation Christ had already laid. He was to declare only what he heard, John xvi. 13, 14. to act the part of a minister to Christ, as Christ had acted the part of a minister to his Father; to glorify Christ, that is, to manifest the fulness of his merit, and the benefits of his purchase, for he was to receive of Christ's, that is, the things of Christ, his truth and grace, and manifest them to their souls, and imprint upon them the comfort of both. This Spirit being then a fruit of the glory of Christ, is an abiding Spirit for those ends for which he was first sent, John xiv. 16. The permanence of the Spirit is as durable as his glory. Christ must be degraded from his exaltation, before the Spirit shall cease from performing the acts of a Comforter and Advocate on earth.

II. Consequent upon this was the communication of gifts for the propagation, and preservation of the gospel. Christ was to raise a gospel church among the Gentiles, to apply the fruits of his death; this he could not do without receiving gifts to bestow upon men; these gifts were not to be received by

him, till he had finished his work; and this work could not be declared to be completely finished without his advancement to the right hand of his Father, Psa. lxviii. 18. He received them with one hand, and distributed them with the other; he handed them to the world, as they were conveyed to him by his Father in his glory. "He ascended up far above all heavens, that he might fill all things," Eph. iv. 10: all the world with the knowledge of himself, all kinds of men with gifts; officers with abilities; private christians with graces. His glory is the foundation of all christianity: by those gifts of the Spirit to men, he rescues men from a spiritual death, and plants them as living trees in the garden of God; by those we find our hearts linked to him in love, panting after them with desires, and aspiring to the happiness of heaven where he is. All the channels through which he pours the waters of life upon the world, were cut and framed by his hands; the Spirit is called the seven spirits in the hand of Christ, and joined with the seven stars, Rev. iii. 1. as being distributed by him in the seven states, and periods of the church to the end of the world.

There might be more named, but they may come in, in the use to which we may now proceed.

FOURTH. The Use.

I. Of Information.

1. How groundless is the doctrine of transubstantiation, Christ was to enter into his glory after his suffering. Had there been such a thing as his daily descent to earth in the sacrifice of the mass, it had been a very proper season to have intimated such a notion to his disciples in this discourse; he might have had a very fair occasion to say, Won-

der not at the sufferings of your Redeemer; he ought not only to suffer those things, but you shall see him every day a sufferer in the sacramental wafer, as often as a priest shall be the consecrator, you shall crush his body between your teeth, and see him suffer a thousand times, not by the hands of violent men, but between the teeth and in the stomachs of impure creatures. No such thing is here spoken of; it is "enter into his glory." He was to be a sufferer but once, and then be received into glory; his glory was to follow his sufferings. By this doctrine his daily sufferings would follow his glory, would be together with his glory: he would be a sufferer on earth, while he was glorified in heaven; and while he sits at the right hand of his Father, his body would be corrupted in the foul stomachs of some men as bad as devils, at one and the same time. Is this a glory his human body entered into, to be frequently degraded to a lodging in an impure stomach, among the dregs of the last nourishment which was taken in, to pass from thence to the draught? Would not this be worse than his sufferings on the cross, which were but temporary, and more loathsome and ignominious than all the reproaches he suffered on earth? This is a dealing with the Mediator, as the heathens did with God, in changing his glory into a corruptible image This is inconsistent with that glory he is entered into after his sufferings; there is a repugnancy between his sitting upon a throne, and being subject to the accidents of material things on earth. As Christ was silent in any such doctrine; so were the angels at his ascension: "This same Jesus which is taken up from you into heaven, shall so come in like manner as you have

seen him taken up into heaven," (Acts i. 10, 11.) when they had a fit occasion to mention it; especially, when they mention his coming so again for the comfort of the disciples that were spectators of it. They mention not a coming every day in body and soul in the wafer, into their mouths, but only of a visible and glorious coming again in the same manner as he ascended. As he hath entered into glory, so the heavens receive him, and contain him, till the time of the restitution of all things. His body is too glorious to pass into the mouths and stomachs of man, and undergo those various changes with their nourishments.

2. How greatly is our nature dignified! He is entered into glory with our nature, and hath lifted up our flesh above the heavens; and hath in this glorified our very dust. In that nature wherein he suffered, in the same nature he hath ascended into the most glorious part of the creation of God, above the highest heavens. The humanity of Christ, and in that our nature was not taken up for a time, but for ever. It was debased for a short space: "Thou madest him a little lower than the angels," Heb. ii. 7. or, thou hast made him lower than the angels for a short time; but he is advanced for ever. Thou hast crowned him with glory and honour; the Redeemer is always to wear our nature, it is never to be out of fashion with him. How glorious is this for us, that the Son of God should take our nature, our dusty humanity, all our infirmities, except sinful, to clear our nature, from all penal infirmities, to transform our clay (if I may so say) into virgin's wax, and wear it as a pledge that the members of his body shall at length be brought to him? Our nature

now hath, by Christ's assumption of it, an affinity with the divine, which that of the glorious angels hath not in such a manner. Our nature, not theirs, was assumed, and remains united to the person of the Son of God: it is advanced to the right hand of God, sits upon the throne with God. The angelical nature is below the throne, stands about it, but is not advanced to sit upon it. Our nature hath not only now a dominion over the beasts, as at the first creation, but a principality above and over the angels, Eph. i. 21. By creation we were made a little lower than the angels; by this union of the divine, and the exaltation of the human nature of the Son of God, our nature is mounted above theirs. It was then made as low as earth, it is now advanced as high as heaven, yea, above the heavens; our nature was before at the foot of the world, the world is now at the foot of our nature.

3. How pleasing to God is the redemption of man! Christ's glorious advancement speaks a fragrancy in his satisfaction to God, as well as a fulness of merit for men. There was a good pleasure in his mission, there was a sweet savour in his passion; for since he is crowned with glory upon a throne, that so lately suffered ignominiously upon a cross; what can the consequence be, but that his obedience to death was highly agreeable to the mind of God, and afforded him a ravishing delight? For without his receiving an infinite content by it, it is not possible to imagine he should bestow so glorious a recompense for it. We have his word for a testimony of his delight in the service he designed: "Behold my servant, in whom my soul delighteth," Isa. xlii. 1. We have his deed for an evidence of the pleasure he took in the

service he performed, by putting the government into the hands of the Mediator, and giving him power over the angels, and setting him at his right hand as his Son. He hath testified what a ravishing sense he hath of the redemption he wrought, and of that death whereby he completed it. He took more pleasure in him as the Redeemer, than in all the angels in heaven. The apostle challengeth all to produce any one angel, to whom God spake so magnificent a word, "Sit thou at my right hand, till I make thy enemies thy footstool," Heb. i. 13. To which of the angels said he so at any time? He is proclaimed to the angels as an object of worship, as he is brought into the world, Heb. i. 6. as he is the heir appointed; as well as he is the heir begotten; as he hath by inheritance obtained a more excellent name than they; he hath now a glorious empire over the angels, as Mediator in his humanity, which he had before in his Deity, as God blessed for ever. He enters into glory, as Adam into the possession of the world, with a dominion over all the works of God. Had not every part of his work in the world administered a mighty pleasure to God, there had not been a hand reached out to have lifted him to glory; but he went up with a shout, Psa. xlvii. 5. with the applause of God, and acclamations of angels. No shouting had been in heaven, no chariot sent from thence to fetch him; no attribute of God had bid him welcome, had any been disgraced by him. There had been a gloominess and disorder, instead of a jubilee; nor could he ever have sat down upon the throne of the Divine holiness, had not the holiness of God, the most estimable perfection of his nature, been highly glorified by him.

4. How terrible should the consideration of the glory of Christ be to the unregenerate and unbelievers! The greatness of God's pleasure in the redemption performed by our Saviour, testified by this his exaltation, argues a wrath as terrible against those who lightly esteem him. What greater provocation, than to set our judgment against the judgment of God, and to think him not worth glory, by our disesteem, who hath deservedly entered into a glory above all creatures! It is far worse to despise a Saviour in his robes, than to crucify him in his rags. An affront is more criminal to a prince upon his throne, than when he is disguised like a subject, and masked in the clothes of his servant. Christ is entered into glory after his sufferings; all who are his enemies must enter into misery after their prosperity. As there is the greatest contrariety in their affections, so there will be the greatest distance in their conditions; such cannot be with him where he is in glory, because they are contrary to him. What prince upon his throne, and in his majesty, would admit into his presence base and unworthy criminals, but to punish them, not to cherish them? Impure persons are not fit to stand before a prince's throne. The sight of Christ in glory is the happiness of believers, not to be communicated to the wicked. Those who will not bow to him, must bend under him. If they will not bend to him in his glory, they must fall under his wrath, and be parts of his conquest in his anger, if they will not surrender to him upon his summons from his throne of grace. What a folly is it to kick against that person before whom, one time or other, all knees must bow, either voluntarily, or by constraint; and render him an active

or a passive honour! Phil. ii. 10, 11. Since he had a power joined with his glory, that power will as much be exercised against his enemies, as for his friends. As the one are to sit upon his throne, so the other are to be made his footstool; and whosoever will not be ruled by his golden sceptre, shall be crushed by his iron rod.

II. The second Use is of comfort.

The great ground of almost all discomfort, is a wrong and imperfect notion of the death, and especially of the exaltation of Christ, and his sitting at the right hand of God. Sorrow filled the disciples' hearts, because they apprehended not the reason and ends of Christ's departure from them, John xvi. 5, 6: had they considered whither he was to go, and for what, they would not have been dejected.

1. By his glory the justification of believers is secured. As all believers did make a satisfaction to God in the death of Christ, so they are all discharged by God in the resurrection and ascension of Christ. Christ having a full discharge by his entering into glory as a common person, all those whose sins he bore, have a fundamental discharge in that security of his person from any more suffering. As he bore the sins of many as a common person, in offering himself, and thereby satisfied for their guilt; so he receives an absolution as a common head for all those whose guilt he bore in his sufferings. The glory he entered into, secures him from any further lying under the burden of our sins, or enduring any more the penalties of the law for them; for as he suffered, so he was acquitted, and entered into glory as our Surety and Representative: "As it is appointed unto all men

once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation," Heb. ix. 27. As judgment is appointed for all men, as well as death, and they receive their final and irreversible judgment after death; so Christ by his exaltation is judged perfect, fully answering the will and ends of God; and shall not appear any more as a sacrifice in a weak and mangled body, but in a glorious body, as a manifestation of his justification, fitted for the comfort of those who look for him. Upon the score of this judgment passed upon him by God in our behalf, he is to appear at length for salvation. If he suffered for us, his sufferings are imputed to us; and if his exaltation be an approbation of his sufferings for us, then the validity of his sufferings for our justification is acknowledged by God's receiving him into glory; for as in his death all believers were virtually crucified, so in his justification, whereof his exaltation is an assurance, all believers have a fundamental justification. It was for the purging, not his own, but our sins, that he "sat down at the right hand of the throne of the Majesty on high," Heb. i. 3; and therefore he sat down as justified for us; the reason of his advancement was the expiation performed by him. As long therefore as the glory of Christ holds, the reason of that glory holds; that is, the stability of his expiation, and consequently the security of our justification upon faith. The glory Christ is dignified with, adds no value to his sufferings, but declares the value of them, as the stamp on bullion declares it to be of such a current value, but adds no intrinsic value to what it had before. In Christ's

death, the nature of his sacrifice is declared, in his resurrection the validity and perfection of his sacrifice is manifested, in his glorious ascension the everlasting virtue of that sacrifice is testified. All three, eyed by faith in conjunction, secure our justification, and render a perpetual repose to the conscience. His throne being for ever and ever, the virtue of his sacrifice, upon account of which he was placed in that throne, is incorruptible, and therefore there is no room for dejection and jealousies of the sufficiency of the ransom, after so illustrious a recompense received by him. Had he not indeed entered into glory, we had had but a weak assurance of a discharge from the Judge.

2. Hence there is a perpetual bar against the charge our sins and Satan may bring against us. As Christ suffered for us, so he entered into glory for us; he suffered in the notion of a Redeemer, and he is ascended up into heaven under the notion of an Advocate: he sits not there as a useless spectator, but as an industrious and powerful Intercessor. The end of his being with the Father, is to be an Advocate, "We have an Advocate with the Father," 1 John ii. 1. and the office of an advocate is to plead the cause of a client against a false and unjust suit. He drew up the answer upon the cross to the bill sin had put in against us; and in his glory he pleads and makes good that answer. He merited on the cross, and improves that merit on his throne; and diffuseth his righteousness, to shame the accusations of sin. It was through the blood of the covenant he rose; it was through and with the blood of the covenant he entered into the holy place, to carry the merit of his death as a standing monument into heaven. He

fixes the sight of it always in the eye of God, and displays the savour of it; so that as the world, after the savour of Noah's sacrifice, should no more sink under the deluge, so a believer in Christ should no more groan under the curses of the law, though he may smart in this world under the correction of a Father. We have great enemies; the devil tempts us, and corruptions haunt us, and both accuse us; to whom do they present their accusations, but to that Majesty, at whose right hand the Redeemer hath his residence? Whence must the vengeance they call for ensue, but from that Majesty, upon whose throne a suffering Saviour sits in triumph, to answer the charge, and stop the revenge? Since he suffered to tear the indictment, hath he entered into glory to have it pieced together again, and renewed? As he bowed down his head upon the cross to expiate our sins, so he hath lifted it up upon the throne, to obviate any charge they can bring against us. This is a mighty comfort to a good and clear conscience in the midst of infirmities, that Christ is ascended into heaven, and is on the right hand of God; angels, authorities, and powers, evil ones as well as good, being made subject to him; evil ones by force, and good ones voluntarily; and therefore secures those from any charge of the evil angels, that are baptized into his death, and have the stipulation of a good conscience towards God, which is the apostle's reasoning, 1 Pet. iii. 21, 22.

3. The destruction of sin in a perfect sanctification is hereby assured. Since his glory is a pledge of the glory of believers, it is an earnest also of all the preparations necessary to the enjoyment of that glory; but a perfect holiness is the only highway

to happiness. A Redeemer in glory will at length "present to himself a glorious church," Eph. v. 27: glorious without spot, smooth without wrinkles, sound without blemish, like to himself. The resurrection of Christ, the beginning of his exaltation, is the foundation of the sanctification of every believer. The power which raised him, and set him in heaven, was an earnest of the power that was to be exerted to raise and work in those that were to be his members, and fix them in the like condition, Eph. i. 19, 20. Christ being risen and exalted for their justification, was an assurance that the same power should be employed for doing all works necessary in a justified person. As in his death they were crucified with him, and by virtue of his resurrection raised from their spiritual death; so, by virtue of his exaltation, they shall at last cast off their grave-clothes, and be, like Elijah, wholly separated from a dusty mantle. All that are chosen by God, shall pass into "a conformity to the image of his Son," Rom. viii. 29. What did Christ enter into glory for, and receive a power, but to destroy the strength of that in the heart, the guilt whereof he expiated by his blood; that as he appeased the anger of God, and vindicated the honour of the law by removing the guilt, he may fully content the holiness of God, by cleansing away the filth? As he had a body prepared him to accomplish the one, so he hath a glory conferred upon him to perfect the other; that as there shall be no guilt left to provoke the justice of God, so there shall be no defilement left to offend his holiness. The first-fruits of this glory, therefore, was the mission of the Holy Ghost, whose proper title is a Spirit of holiness, in regard of his

operation, as well as his nature; and whose proper work is to quicken the soul to a newness of life, mortify by his grace the enemies of our nature. He is not entered into glory to be unfaithful in his office, unmindful of his honour, negligent of improving the virtue of his blood, in purging the souls that need it, and desire it. No doubt, but "Father, sanctify them through thy truth," sounds as loud from his lips upon his illustrious throne, as it did upon earth, when he was approaching towards the confines of it, John xvii. 17. He did not utter those words upon the borders of his kingdom, to forget them when he was instated in it. What he prayed for in his humiliation, he hath power to act in his exaltation; and therefore since his desires for the sanctification of his people were so strong then, his pursuit of those desires, and his diligence to obtain them, will not languish now in his present state. His peremptory desire, John xvii. 24. that all his people might be with him, implies a desire for the perfection of that grace which may fit them to be with him.

4. An assurance from hence of a holy assistance in, and an honourable success of, all afflictions and temptations. He entered into glory, but after his suffering; and therefore went not into glory without a sense of his sufferings. He entered into glory in the same relation as he suffered; he was a sufferer for us, and therefore ascended into heaven for us; he hath therefore a sense of what sufferings he endured for us, as well as of what glory he enjoys for us. The sense he bears in him still is therefore for our sakes. It is that human nature wherein the expiation was made on earth, which is now crowned with glory in heaven; that human

nature, with all the compassions inherent in it, with the same affections wherewith he endured the cross, and despised the shame; with the same earnestness to relieve us, as he had to die for us; with the same desire to supply our wants, as he had to redeem our persons. He forgets not in his glory what he was in his humiliation, nor is unmindful of them in their misery, whom he intends to bring to glory. He remembers his own sufferings, and for what he suffered, and how he hath left a suffering people behind him. He cannot mark out a mansion in heaven for any one remaining upon earth, but he remembers what condition he left them in, and what present misery attends them; to that end he went to heaven to prepare a place, and order the mansions for their reception, John xiv. 2. His head is not more gloriously crowned, than his heart is gloriously compassionate. His passion was temporary, but his compassions are as durable as his glory: while he left the infirmities of his body behind him, he took his pitying nature with him to wear upon his throne: "He is touched with a feeling of our infirmities," Heb. iv. 15. Indeed, he cannot but be touched with them, because before his glorious entrance he felt them. To think there is a glorified Head in heaven, is a refreshment to every suffering member on earth, and such a glorified Head, that can as soon forget his own glory, as any part of his suffering body. And as to temptation from the devil, this glory gives an assurance of a complete victory over him at last. That devil that was repulsed by him in the wilderness, wounded by him on the cross, chained by him at his resurrection, and triumphed over at his ascension, cannot expect to prevail; he

that could not overpower our Head, while he was covered with the infirmities of the flesh, cannot master him, since all power is delivered to him in heaven and earth; and while the Head is in glory, it will protect and conduct the members. He that wanted not wisdom and strength, in the form of a servant, to defeat him, doth not want it upon the throne of a conqueror, to overcome and crush him. He can, and will in due season, as well silence the storms of hell, as in the days of his infirm flesh he did the waves of the sea, and the winds of the air: the members cannot be drowned while the head is above water.

5. An assurance of the making good all the promises of the covenant accrues from hence. If he suffered death to confirm them, he will not enjoy his glory but to perform them. The sure mercies of David were established at his resurrection; and at his ascension put into his hands to be distributed by him; by those (though his resurrection is only named as being the beginning of his exaltation) God assures us, that he shall die no more, but live to dispense those blessings he hath purchased, and accomplish those covenant promises in his glory, which he sealed by his blood; which are sure mercies, declared sure by his seal, and by his possession. The end of his exaltation is not cross, but pursuant to the end of his passion. It is upon the account of his being a "faithful Witness," that he is the "Prince of the kings of the earth," Rev. i. v. It is a strong argument that he will be exact in his glorious condition to honour the truth of God in the performance of his promises, since he hath been so exact in the ignominious part of his work, to remove that which

barred the way to the accomplishment of them, namely, satisfying that justice which protected the covenant of works, that mercy might act by a covenant of grace towards men.

6. Hence there is an assurance of the resurrection of our bodies. He began to enter into glory when he was raised, and his resurrection was in order to his further glorification. He was exalted to bring death among the rest of his enemies under his feet; and therefore his entrance into glory completes the conquest of it, 1 Cor. xv. 25, 26. It is not so much an enemy to his person now, since he hath surmounted it, but an enemy to his mystical body, and therefore is to be conquered in it. As Adam in his fall was the spring of death to all that descend from him; so Christ in his advancement is the fountain of life to all that believe in him. Hence he is called a quickening Spirit, 1 Cor. xv. 45. so that he hath the same efficacy to give life, as Adam had to transmit death to his posterity, verse 20—22. As it was not only the soul of Christ, but the body was exalted, so our bodies shall be raised, since they are sanctified by Christ, as well as our souls. He redeemed not one part of us, but our persons, which consist both of body and soul. There is no ground to imagine that when the Head is raised, the members should always remain crumbled to dust, and covered with grave-clothes. He rose as our Head, otherwise we could not be said by the apostle to rise with him; Col. ii. 12. The glorious resurrection of Christ indeed is not the meritorious cause of our resurrection (for all the merit pertains to his humiliation) but the seal, and earnest, and infallible argument of it. He did not only rise for himself,

but for his members, and their justification, Rom. iv. 25. and therefore for their resurrection; for there is no reason death, the punishment, should remain, if guilt, the meritorious cause of it, be removed. He rose for our justification declaratively, that is, his resurrection was a declaration of our fundamental justification, because justice was thereby declared to be satisfied, which would else have shut us in the grave, and locked the chains of death for ever upon us. It is by this, the first step of his entrance into glory, we have an assurance that the graves shall open, bodies stand up, and death be swallowed up in victory.

7. Hence ariseth an assurance of a perfect glorification of every believer. The heavens receive him till, and therefore in order to, the restitution of all things, Acts iii. 12; the full restoration of all things into due order, and therefore a full freedom of the regenerate man from sin and misery As the apostle argues in the case of the resurrection, "If Christ be risen, we shall rise," 1 Cor. xv. 13; so it may upon the same reason be concluded, that if Christ entered into glory, believers shall enter into glory; for as from the fulness of his grace we receive grace for grace, so from the fulness of his glory, we shall receive glory for glory; and the reason is, because he entered into glory as the head, to take livery and seisin* of it for every one that belongs to him. He entered as a forerunner, to prepare a place for those that were to follow him; and was crowned with glory, as he is the Captain of salvation, Heb. ii. 9: so that this glory was not possessed by him merely for himself; for he was glorious in his Deity before, but to

* Legal delivery and possession.

communicate to our nature, which he bore in his exaltation. As immortality was given to Adam, not only for himself, but to descend to his posterity, had he continued in a state of innocence; so the second Adam is clothed with a glorious immortality, as the communicative principle to all believers. As God in creating Adam, the root of mankind, did virtually create us all, so in raising and glorifying Christ, the root of spiritual generation, he did virtually raise and glorify all that were his seed, though their actual appearance in the world, either as men or believers, were afterwards. As the resurrection of Christ was an acquittance of the principal debtors in their Surety, so the advancement of Christ was the glorification of his seed in the root. When the head is crowned with a triumphant laurel, the whole body partakes of the honour of the head; and a whole kingdom has a share in a new succession of honour to the prince. As those that believe in Christ shall sit with him upon his throne, Rev. iii. 21. so they shall be crowned with his glory; not that they shall possess the same glory that Christ hath, for his personal glory as the Son of God, and his mediatorial glory as the Head of the church, are incommunicable; it hath an authority to govern joined with it, which the highest believer is incapable of; but they shall partake of his glory, according to their capacity, which he signifies by his desire and will, "That they may be with him where he is, and behold his glory," John xvii. 24; not only with him where he is, for so in a sense devils are, because, as God, he is every where; but in a fellowship and communion with him in glory. He is exalted as our Head, whereby we have an assurance upon faith of

being glorified with him. Had he staid upon earth, we could have had no higher hopes, than of an earthly felicity; but his advancement to heaven is a pledge that his members shall mount to the same place, and follow their Captain; in which sense, his people are said to sit together with him, Eph. ii. 6. And herein is the difference between the translation of Enoch into heaven, the rapture of Elias in a fiery chariot, and the ascension of Christ; they were taken as single persons, he as a common person. Those translations might give men occasion to aspire to the same felicity, and some hopes to attain it upon a holy life, but no assurance to enjoy it upon faith, as the ascension of Christ affords to his members. And farther, the glory of Christ seems not to be complete, till the glorification of his members: his absolute will is not perfectly contented, till his desire of having his people with him be satisfied, John xvii. 24. The departed saints are happy, yet they have their desires as well as fruitions; they long for the full perfection of that part of the family which is upon earth. Christ himself is happy in his glory, yet the same desires he had upon earth to see his believing people with him in glory, very probably do mount up in his soul in heaven; and though he fills all in all, and hath himself a fulness of the beatific vision, yet there is the fulness of the body mystical, which he still wants, and still desires. The church, which is his body, is called his fulness, Eph. i. 33. It is then his glory is in a meridian height, when he comes to be glorified in all his saints about him, 2 Thess. i. 10. The elevation then of the Head is a pledge of the advancement of believers in their persons; and a transporting

them from this vale of misery, to the heavenly sanctuary. His death opened heaven, and his exaltation prepares a mansion in it: his death purchased the right, and his glory assures the possession.

III. Use of exhortation.

Meditate upon the glory of Christ: without a due and frequent reflection upon it, we can never have a spirit of thankfulness for our great redemption; because we cannot else have sound impressions of the magnificent grace of God in Christ. It is the least we can do, to give him a room in our thoughts, who hath been a forerunner in glory, to make room for us in a happy world. As the ancient Israelites linked their devotion to the temple and ark at Jerusalem, the visible sign God had given them of his presence, ought we not also to fix our eyes and hearts on the holy place which contains our ark, the body of the Lord Jesus? The meditation on this glory will keep us in acts of faith on him, obedience to him, a lively hope of enjoying blessedness by him, 1 Peter i. 21. If we did believe him dignified with power at the right hand of his Father, it would be the strongest motive to encourage and quicken our obedience, and fill us with hopes of being with him, since he is gone up in triumph as our Head: it would make us highly bless God for the glory of Christ, since it is the day of our triumph, and the assurance of our liberty.

1. It will establish our faith. We shall esteem Christ fit to be relied upon, and never question that righteousness, which hath so great an advancement to bear witness to the sufficiency of it. Since his obedience to death was to precede the possession

of his glory; that being now conferred, evidences his obedience to be unblemished. It gives us also a prospect of that glory which shall follow our sufferings for him, which is very necessary for the support and perfection of our faith.

2. It will inspire us not only with a patience, but a courage in suffering for the gospel. By this the apostle encourages Timothy to endure hardness: "Remember that Jesus Christ, of the seed of David, was raised from the dead," 2 Tim. ii. 8. The elevation of Christ is a full confirmation of the gospel, and all the doctrines contained therein. Who can faint under sufferings for that, who seriously reflects, and sees the ignominy of the cross turned into the honour of a crown! If his humiliation was succeeded by an exaltation, the members may expect the same methods God used to the Head. What shame can it be to confess, yea, and die for One that is so highly advanced, especially when in that advancement we have a communion with him? A conformity to him in suffering will issue in an honour in the same place. If he entered as a forerunner, then all that are to follow him, must go the same way, to mount to a like honour.

3. It will encourage us in prayer. From this topic, Christ himself raised the disciples' hopes of speeding in their petitions: "Because I go to the Father, whatsoever ye ask in my name, that will I do," John xiv. 12, 13; for so some join the words: he was glorified as a Priest; not only because he was one, but that he might be in a better capacity to exercise the remaining part of his office. The perpetuity of his priesthood is a great part of his glory, and it is a part of this office to receive and

present the prayers of his people, Rev. viii. 3. How cheerfully may we come to him, who is entered into the holy of holies for us, if we had sensible apprehensions of his present state! A dull frame is neither fit for that God who hath glorified Christ, nor fit for that Christ who is glorified by him.

4. It would form us to obedience. Since the humanity is in authority next to the Deity, it would engage our obedience to him, to whom the angels are subject. The angels, in beholding his glory, eye him, to receive his commands; and we, in meditation on it, should be framed to the same posture. Christ by his death acquired over us a right of lordship, and hath laid upon us the strongest obligation to serve him; he made himself a sacrifice, that we might perform a service to him: "He both died, and rose, and revived, that he might be Lord both of the dead and living," Rom. xiv. 9. By his reviving to a new state and condition of life, his right to our obedience is strengthened. There is no creature exempt from his authority, and therefore no creature can be exempt from obedience to him. Who would not be loyal to him, who hath already received a power to protect them, and a glory to reward them?

5. It would alienate our affections from the world, and fix them upon heaven. The thoughts of his glory would put our low and sordid souls to the blush, and shame our base and unworthy affections, so unsuitable to the glory of our Head. If we looked upon Christ in heaven, "our conversation would be more there," Phil. iii. 20, 21; our hearts would seek more "the things which are above," Col. iii. 1. we should loathe every thing, where we do not find him; and think on that heaven, where

only we can fully enjoy him. It would make us have heavenly pantings after the glory of another world, and disjoin our affections from the mud and dirt of this. This would elevate our hearts from the cross to the throne, from the grave to his glory, from his winding-sheet to his robes. If we think on him mounted to heaven, why should we have affections grovelling upon the earth? It is not fit our hearts should be where Christ would not vouchsafe to reside himself after his work was done. If he would have had our souls tied to the earth, he would have made earth his habitation; but going up to the higher world, he taught us that we should follow him in heart, till he fetched our souls and bodies thither, to be with him in person.

6. It would quicken our desires to be with Christ. How did the apostle long to be a stranger to the body, that he might be in the arms of his triumphant Lord! Phil. i. 23. How did Jacob ardently desire to see Joseph, when he heard he was not only living, but in honour in Egypt! And should not we upon the meditation of this glory be inflamed with a longing to behold it, since we have the prayer of Christ himself to encourage our belief that it shall be so? What spouse would not desire to be with her husband in that glory she hears he is in? What loving member hath not an appetite to be joined to the head? There is a natural appetite in the several parts of some animals, as serpents, &c. to join themselves together again: no nature so strongly desirous to join the several parts, as the same Spirit of glory in Christ, and of grace in his members, is to join Head and members together. The thoughts of his glory would blow up desires for this conjunction, that we may be free

from that sin which hinders his full communications to us, and by pure crystal glasses receive the reflections of his glory upon us.

7. It would encourage those at a distance from him, to come to him, and believe in him. What need we fear, since he is entered into glory, and set down upon a throne of grace? If our sins are great, shall we despair, if we do believe in him, and endeavour to obey him? This is not only to set light by his blood, but to think him unworthy of the glory he is possessed of, in imagining any guilt so great that it cannot be expiated, or any stain so deep that it cannot be purified by him. A nation should run to him because he is glorified, Isa. lv. 5. The most condescending affections that ever he discovered, the most gracious invitations that ever he made, were at those times when he had a sense of this glory in a particular manner, to show his intention in his possessing it. When he spake of all things delivered to him by his Father, an invitation of men to come unto him is the use he makes of it, Matt. xi. 27, 28. If this be the use he makes of his glory, to invite us; it should be the use we should make of the thoughts of it, to accept his proffer. Well then, let us be frequent in the believing reviews of it. When Elisha fixed his eyes upon his master Elijah ascending into heaven, he had a double portion of his spirit: if we would exercise our understandings by faith on the ascension and glory of the Redeemer, and our hearts accompany him in his sitting down upon the throne of his Father, we might receive from him fuller showers, be revived with more fresh and vigorous communications of the Spirit; for thus he bestows grace and gifts upon men.

A DISCOURSE
ON
CHRIST'S INTERCESSION.

My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

The apostle having in the latter verses of the former chapter spoken of the extensiveness of pardon, verses 7, 9, subjoins verses 8, 10, that yet the relics of sin do remain in God's people. But though all sin that was pardoned, was pardoned upon the account of the blood of Christ, which had a property to cleanse from all sin, and that confession of sin was a means to attain this forgiveness purchased by our Saviour's blood; yet men might suck in the poisonous doctrine of licentiousness, believing that upon their confession they should presently have forgiveness, though they walked on in the ways of their own hearts; and on the other side, many good men might be dejected at the consideration of the relics of sin in them, which the apostle asserts, that no man was free from in this life, 1 John i. 8, 10. In this verse therefore the apostle prevents two mistakes which men might infer from the former doctrine, that we may not presume by the news of grace, nor despond by a reflection on our sin.

I. Presumption, on the one hand, in these words,

"My little children, these things write I unto you, that ye sin not:" Though I have told you that forgiveness of sin is to be had upon confession, yet the intent of my writing is not to encourage a voluntary commission.

II. Dejection and despair, in these words; "If any man sin, we have an advocate with the Father:" If you do commit sin, you must not be so much cast down, as if the door of mercy were shut against you: no; there is an Agent above, to keep it open for every one that repents and believes. Here then the apostle treats of the remedy God had provided for the sins of believers; namely, the advocacy of Christ, who having laid the foundation of our redemption in the satisfaction made to God by his blood, resides in heaven as an Advocate to plead it on our behalf. This, saith one, is the sum and scope of the whole gospel; he that believes this, can never despair; he that believes it not, is ignorant of Christ, though he hath the whole doctrine of the gospel in his memory. The word signifies also an Advocate, a Comforter, or Exhorter; it is only in this place used of Christ, but of the Spirit it is used, John xiv. 16. xvi. 7. and in both places rendered Comforter. The word is used by the Jews, who derived it from the Greeks, for one that intercedes with a prince, either to introduce, or restore a person to his favour. The Syriac uses the same word, derived from the Greek word, though it seems to have some affinity with the word which signifies to redeem or deliver. The word is used to express an advocate, by another author, where he tells us, that it is necessary for him that would be consecrated to the Father of the world, to make use of his Son, the most perfect

Advocate, both for the remission of our sins, and the communication of happiness to us; where the word cannot be taken for a comforter, but an advocate, or solicitor; because the Son of God procures the not remembering of sins, as well as the supplying of us with all good. And the same author in another place ascribes the purging of sin to the Word, a term whereby Christ is signified in scripture. The same word which, when serving to express the Holy Ghost, is translated Comforter, is here, when used of Christ, translated Advocate. The Spirit is a persuasive Advocate for God among men, as Christ is an eloquent Advocate, by the rhetoric of his wounds, with God for men. Christ is both an Advocate and a Comforter; he owns himself a Comforter, as well as the Spirit: "I will pray the Father, and he shall give you another Comforter," John xiv. 16; implying that he was a Comforter as well as the Spirit: he is a Comforter of man in the name of God, and Advocate with God in the behalf of man.

Let us consider the words distinctly: "We," we apostles, we believers.

1. Not only "we" apostles: the intercession of Christ is not so narrowed; he sits not in heaven only to plead the cause of twelve men; he doth indeed manage their concern; and if they who are especially commissioned by him, and are to judge the world, need him in this relation, much more do others.

2. But "we" believers; it is the same we he speaks of in the first chapter: we who have our sins pardoned, we who have fellowship with God, we, as distinguished from all the word: "Who is a propitiation for our sins, and not for ours only, but

for the sins of the whole world," verse 2. Where the *we*, the apostle speaks of, that have an interest in this Advocate, are differenced from the world: his propitiation belongs in some sort to the world, his intercession to his church; to those that are children new-begotten by the Spirit. Upon the cross as a man he prayed for his murderers, but in his mediatorial prayer, (John xvii. 9,) he prays not the world, but those given him out of it.

3. "We" in particular. Every one who hath the like precious faith, hath the like powerful Advocate; he means the children he writes to, and every one of them. It had not been any preservative against dejection, had not this Advocate belonged to them, and every one of them. If any man sin, let him be what he will; rich or poor, high or low, one as well as another belongs to this Advocate; every believer is his client; he makes intercession for them "that come unto God by him," Heb. vii. 25. and therefore for every one of those comers.

"We have," not had, as if it were only a thing past; nor shall have, as if it were a thing to come, and expected; but have in the present tense, which notes duration and a continued act. "We have an Advocate;" that is, we constantly have; we have him as long as his life endures. And another apostle tells us "he ever liveth to make intercession." He is at present an Advocate, always an Advocate; and, in particular, for every one that comes to God by him; and for every one of them, he is an Advocate as long as he lives, which is for ever; we have him not to seek, but we have him this instant in the court with the Judge, before the tribunal where we are to be tried.

"An Advocate." It is a metaphor taken from the Romans and Greeks. The proper office of an advocate is to defend the innocency of an accused person against his adversary. In that notion doth the apostle take it here. An advocate stands in opposition to an accuser, and his work is in opposition to the charge of the accuser: Satan is the accuser, sin the charge. Christ stands by, to answer the accusation and wipe off the charge, by way of plea, as the office of an advocate is to do.

"Advocate." It is not advocates. It seems John was ignorant of the intercession of saints and angels; this was a doctrine unknown in the primitive time: John knew but one; but the Romanists have made a new discovery of many more, multitudes of saints and angels in this office for them; and they never canonize a saint, but they give him his commission for an advocate, as if they mistrusted themselves since their apostacy, or feared the affection or the skill of Him the primitive christians trusted their cause to. It had been as easy a matter for the apostle to have wrote advocates, as advocate; it had been but the change of a letter or two, and the cause had been carried. This apostle, to whose care Christ bequeathed the blessed Virgin when he was upon the cross, would not have waved her right, had there been a just claim for her. We find them urging the distinction of mediators of redemption, and mediators of intercession; they acknowledge the sole honour of the first to belong to Christ, but link colleagues with him in the second. The Holy Ghost here nullifies any title but his to either, since the same Person who is called our Advocate in the text, is called our propitiation in the next verse; as there

is but one Redeemer, so there is but one Intercessor; and the right of his intercessory power flows from the sufficiency of his propitiatory passion. The intercession of this one Advocate, Jesus Christ, brought all the glorified saints to heaven; and he can by the same office secure every believer to the end of the world, without needing the interposition of any whom he hath introduced before them. He is not yet tired in his office, nor are the multitudes of his clients too numerous for his memory to carry, so that he should need to turn any of them over to weaker heads.

"With the Father." As the first person in order, and the conservator of the rights of the Deity: not only with God, where God is, but with God as the object of his intercession, and with God as a Father. "With the Father."

1. Not with an enemy. Little hopes then that he should succeed in his suit. An enemy may lay aside his anger, and he may retain it; the pressing an enemy with importunities many times makes his fury seven times hotter." But it is "with the Father," one reconciled to us by the price of the Redeemer's blood. No, nor with a judge, a term as affrighting, as that of a Father is refreshing. Thus Christ phrased it before his departure: "I will pray the Father," John xiv. 16. not, I will pray the judge: the apostle puts it in the same term Christ had done before him.

2. It is not said with his Father. It is no mean advantage for the son of an offended prince to espouse the suit of a rebel; the affection of the Father might encourage the solicitation of the son, but this had not been a sufficient cordial; the relation of a son might make him acceptable to his

Father for himself, but not for the criminal: Christ might have been to God in the place of a Son, but we might have still been hateful to him upon the account of our rebellions.

3. Nor is it said, with your Father. Had God been only our Father, and an angry Father, and standing in no such relation to the Advocate, we might have had reason to tremble. The title of a father is often without the affection of a father.

4. But with the Father: A Father both to the Advocate and client. To the Advocate, by an unspeakable generation; to the client, by an evangelical creation; a Father in all respects, not only by general creation, but by special adoption and spiritual regeneration; one of paternal tenderness as well as title, and possessing the compassions, as well as the relation, of a father. The Father respects both; as Christ ascended to God as his Father and our Father, John xx. 17. so he intercedes with him as standing in such a capacity both to him and us. Christ treats not with him as a Judge only, but as a Father: as a Judge, God's justice was satisfied by the death of Christ, but the end of his advocacy is, upon the account of this satisfaction, to excite the paternal compassion of God towards his people. The object of the oblation was God as a Judge or Governor; the object of intercession is God as a Father, an Advocate with the Father: the first was a payment to justice, and the other is the solicitation of mercy. This title of Father assures us of the success of his intercession.

"Jesus Christ the righteous." Now he specifies this Advocate together with his necessary qualification. The words righteous, and righteousness,

both in the Hebrew and Greek, are sometimes taken for mercy and charitableness. The words following may favour the interpretation of righteous in this sense, for it was the compassion of Christ that moved him to be our propitiation, and his charitable temper is not diminished by the things that he suffered; but I would rather take the word in the proper sense for *just*. Mercy without righteousness, in the world, is but a foolish pity, and may support a world of unrighteousness. The honesty and righteousness of an advocate upon earth, is of more value and efficacy for his client, with a just judge, than all his compassion. In this sense of holy or righteous, doth Peter use the word: "You have denied the holy One, and the just," Acts iii. 14; where *just* is opposite to an unrighteous murderer; and, "Christ also hath once suffered for sin, the just for the unjust," 1 Peter iii. 18; where the righteousness of the Surety is opposed to the unrighteousness of the criminal for whom he suffered. This is the comfort, that he is as righteous for an Advocate, as the Father is for a Judge; that he is as holy, as we are unholy: our sin rendered us hateful, but the righteousness of the Advocate renders him such as it became him to be for us, whose Advocate he is, Heb. vii. 26.

He may be said to be righteous,

1. In regard of his admission to this office. He was righteously settled in it: every man cannot thrust himself into a court to be an advocate in another's cause; it is not enough to be entertained by the client, but there must be a legal admission to that station in the court. Christ was legally admitted into this office, he had God's order for it: "Ask of me," Psa. ii. 8.

2. In regard of the ground of his admission, which was his loving righteousness: "Thou hast loved righteousness, therefore God, even thy God," thy God and thy Father, whom thou didst serve, and rely upon in the office of mediation, "hath anointed thee," or inaugurated thee in the chief office of trust, "above thy fellows," Heb. i. 9. Unction was a solemn investiture of the high priests among the Jews in that honour and function. This anointing of Christ to the perpetual office of High Priest, whereof this of his intercession is a considerable part, and the top-stone, was upon the account of the vindicating the rights of God, the honour of his law, by his death; he loved righteousness above his fellows, and therefore is advanced to the highest office above his fellows; he is such a one who hath made a complete satisfaction, and hath upon that account been entertained by God, and settled "an High Priest for ever, after the order of Melchisedec." He was anointed as being most holy in finishing transgression, making reconciliation for iniquity, and bringing in "everlasting righteousness," Dan. ix. 24. His holiness manifested in all these, preceded his unction to that unchangeable priesthood which is exercised in heaven solely in his intercession, Heb. vii. 24, 25. 28.

3. In regard of his person. No exception against his person, or his carriage, to weaken any motion he should make. The known unrighteousness of an earthly advocate, is rather a ruin, than support, to the client's cause managed by him. Christ is righteous, therefore the Father cannot be jealous of his intruding upon his honour, or presenting any unbecoming suit to him. And because righteous, therefore fit to be trusted by us with our concerns:

he can neither wrong the Father, nor his people; righteous towards God in preserving his honour, righteous towards us in managing our cause: and this righteousness was manifested in his being a propitiation for sin, whereby the righteousness of God was glorified, and the righteousness of the creature restored. This being without sin rendered him fit to be a sacrifice, 1 John iii. 5; which also renders him fit to be an intercessor. A guilty person is not a proper advocate for a criminal, nor can he well sue for another, who needs one to sue for himself.

4. In respect of the cause he pleads, namely, the pardon of sin. Which upon the account of his being a propitiation for sin, he may rightly lay claim to. It is a just thing for him to plead, and a just thing for God to grant: "He is just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i. 9. Remission and sanctification, the great matters of Christ's plea, are righteous suits. He hath a sufficient price with him, whereby he may claim what he desires; and a price so large, that it is not only a sufficient compensation to God for what he doth desire for his people, but is equivalent to a world of sins.

5. Upon the account of his righteousness in all these respects, he must needs prevail with God. This the apostle implies; he represents him as an advocate, and as righteous, for the comfort of believers who through a temptation fall into sin, which could be none at all, if the efficacy of his intercession were not included in this of his righteousness. Because he is righteous in his admission, in the foundation of his office, in his person, and the matter of his plea; he is worthy to be heard

by God in his pleas, and since he wants nothing to qualify him for this office, he will not want entertainment with the Father in any suit he makes; and since his propitiation is sufficient for the sins of the whole world, we need not question the prevalency of his intercession for them that believe. If it hath a sufficiency for such multitudes, it must have an efficacy for those few that do comply with the terms of enjoying the benefit of it. The righteousness of the person of our Advocate renders his intercession grateful to God, and successful for us.

The foundation of this discourse, or the reason of it is, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." ver. 2. He hath expiated our sins, and appeased the wrath of God which flamed against us.

1. Not only for our sins who now live, but the sins of all believers in the past and succeeding ages of the world, as well as the present; his propitiation, in the virtue and efficacy of it, looks back upon all believers, in every age since the foundation of the world; and looks forward to every believer, to the last period of time. The apostle's following discourse in this chapter evinces that he restrains the efficacy of this expiation to believers who manifest their faith by their holiness, and walk in his commands.

2. Or, He is the propitiation, not only for the sins of us Jews, but for the Gentiles also.

3. Or he is a propitiation for the whole world, in point of the sufficiency of the sacrifice, and infinite value of his blood. The malignity of them that refuse it doth not diminish the value of the price, nor the bounty and grace that offers to them the benefits of it upon believing.

We may now thus paraphrase the whole.

These things I write to you, not that you should sin upon a presumption of pardon, after the confession of your crimes, and, from God's readiness to forgive, imagine you have a grant of liberty to offend him with the greater security. No, but that you should, out of an ingenuous principle, fly from all occasions of offending a God of such boundless mercy; yet, if any of you that walk in communion with God, do fall through the infirmities of the flesh, and the strength of a temptation, be not so dejected as to despair; no, though the sin may happen to be very heinous: but let them consider, that they have a gracious and righteous Advocate with the Father in heaven, even with that Father whom they have offended, to plead their cause, and sue out a pardon for them. And remember also, that this advocate is the very same person, who in the days of his flesh did expiate sin, and reconcile God by his bloody passion, and made so full an atonement, as that it was sufficient not only for the sins of the present age, but of the whole world; and hath been efficacious for the blotting out the sins of all former believers before his coming. And to this Advocate you must address yourselves by faith, for you must know him, that is, believe in him, which is implied in verse the third.

We see here a description of the office of Christ in heaven.

1. The office itself, an office of advocacy.

2. The officer, "Jesus Christ the righteous;" described, 1. In his person and inauguration, Jesus Christ the Messiah, the anointed to this, as well as any other part of his work. 2. Qualification,

righteous: righteous in his person, office, actions, cause.

3. The court wherein he exerciseth this office, in heaven, with the Father; his Father, our Father, a Father by affection as well as creation.

4. The persons for whom—"we," us believers, us sinners after believing, every one of us: "if any man sin."

5. The plea itself, propitiation.

6. The efficacy of this plea, from the extensiveness of this propitiation, for the whole world.

Several observations may be drawn hence.

1. The doctrine of the gospel indulgeth no liberty to sin: "these things write I unto you, that ye sin not." Not that sin should not reign in you, but that sin should not be committed by you. Some understand, that not the act of sin, but the dominion of sin is here chiefly intended by the apostle; but the contrary is manifest, the term sin must be taken in the same sense in the whole sentence. But when he saith, "if any man sin," he means it of an act of sin, or a fall into sin; and therefore the former words, "I write unto you, that ye sin not," must be understood in the same sense; for if any man be under the empire of sin, and gives the reins to the lusts of his own heart, he is not the subject of Christ's intercession. Christ is an Advocate for none but those who are in communion with him, and walk in the light, as appears by the connexion of this with the former chapter; if any such person fall into a sin, Christ is an Advocate for him; "if any man sin," that is, any man of these I have before described, 1 John i. 7. No sin must be indulged, it is the breath of the devil, the filth of the man. One sin brought death upon

mankind, violated the divine law, deformed the face of the creation, racked the soul, inflamed the wrath of God; every sin is of this nature, and therefore must not be practised by us. Not to hate sin, not to resolve against it, not to exercise ourselves in an endeavour to avoid every act of it, is inconsistent with a believer; it is not to receive, but to abuse and profane, the gospel.

2. Believers, while in the world, are liable to acts of sin. "If any man," he supposeth that grace may be so weak, temptation so strong, that a believer may fall into a grievous sin. While men are in the flesh, there are indwelling sins, and invading temptations; there is a body of death within them, and snares about them. The apostle excludes not himself, for, putting himself by the term "we," into the number of those that want the remedy, he supposeth himself liable to the disease: "We have an Advocate with the Father."

3. Though believers do, through the strength of the flesh, subtlety of the tempter, power of a temptation, and weakness of grace, fall into sin, yet they should not despair of succour and pardon. "If any man sin, we have an Advocate." Such a total despondency would utterly ruin them; despair would bind their sins upon them. Be not only cast down under the consideration of the curses and threatenings of the law, but be erected by the promises of the gospel, and the standing office of Christ in heaven.

4. Faith in Christ must be exercised as often as we sin. "If any man sin, we have an Advocate" What is it to us that there is an Advocate, unless we will put our cause into his hand; though we have a faithful attorney in our worldly affairs, yet

upon any emergency we must entertain him, let him know our cause, if we expect relief. Though Christ, being omniscient, knows and compassionates our case, yet he will be solicited; as, though God knows our wants, he will be supplicated to for the supplies of our necessities; though he understands our case, he would have us understand it too, that we may value his office. Faith ought therefore to be exercised, because, by reason of our daily sins, we stand in need of a daily intercession. "If any man sin;" it implies that every man ought to make reflections on his conscience, lament his condition, turn his eye to his great Advocate, acquaint him with his state, and entertain him afresh in his cause. Though he lives for ever to make intercession, it is only for those who come to God by him as their agent and solicitor; for those who come to the Judge, but first come to him as their attorney.

5. Christ is not an Advocate for all men, but only for them that believe, and strive, and watch against sin: for those who are invaded by it, not for those who are affected to it; for those who slip and stumble into sin, not for those who lie wallowing in the mire. He doth not say simply, "If any man sin," as folding up in that expression every man in the world: but, "and if any man sin," by that copulative particle linking the present sentence with the former chapter, signifying that he intends not this comfort for all, but for those who are in fellowship with God, and strive against temptation. Intercession being the application of the propitiation, implies the accepting the propitiation first. Christ in his mediatorial prayer excludes all unbelievers: "I pray for them,

I pray not for the world," John xvii. 9: for them, for whom? for those who have believed that thou didst send me, ver. 8. He lives for ever to make intercession for those who come to God by him; so that the coming to God by him is previous to the intercession he makes for them.

6. The proper intention of this office of Christ, is for sins after a state of faith. He was a Priest in his propitiation, to bring God and man together; he is a Priest in his intercession, to keep God and man together; his propitiation is the foundation of his intercession, but his intercession is an act distinct from the other; that was done by his death, this is managed in his life; his death was for our reconciliation, but his life is for the perpetuating that reconciliation: Rom. v. 10. "If any man sin, we have an Advocate," If any man sin that hath entered into a state of communion with God, let him know that this office was erected in heaven to keep him right in the favour of the Judge of all the world. We should quickly mar all, and be as miserable the next minute after regeneration and justification as before, if provision were not in this way made for us. In the first acts, faith eyes the propitiation of Christ, and pitches upon his death: Christ, as dying, is the great support of a soul newly come out of the gulf of misery, and terrors of conscience: in after acts, it eyes the life of Christ as well as the death, taking in both his propitiation and intercession together.

7. No man can possibly be justified by his own works. We have an Advocate, Jesus Christ the righteous. He directs them not to any pleas from their former walking in the light. If our justification be not continued by virtue of our own works

after conversion, (for though they are works proceeding from renewed principles, and are the fruits of the operation of the Holy Ghost, spring from a root of faith and love, and are directed in the aim of them to the glory of God, yet one flaw spoils the efficacy of all, in the matter of justification;) I say, if our justification be not continued by works after conversion, which have so rich a tincture on them, much less is it procured by works before conversion, wherein there is not a mite of grace. Our justification in the first sentence of it, and also in the securing and perpetuating our standing before God, depends not in the least upon ourselves, but upon the mediation of Christ for us. If justification and pardon owe their continuance to Christ, they much more owe their first grant solely to the mediation of Christ.

8. Therefore observe further, that nothing of our own righteousness, or graces, or privileges, are to be set up by us, as joint advocates with Christ before the tribunal of God, in case of sin. The apostle saith not, If any man sin, let him plead his former obedience, let him plead his habitual grace, let him plead his adoption, and, by that, challenge the renewing of God's paternal affection; let him plead his present repentance; he strikes off our hands from all these, by that one word, "We have an Advocate, Jesus Christ the righteous." We must enter no plea but what Christ doth enter, and that is only his propitiation. The apostle hints not any matter of the plea of this Advocate, but this one. Those who set up their own satisfactions, penitential acts, their humiliation, remorses, or their other glittering graces, mightily intrench upon the honour of Christ, and his standing office in

heaven. They may be of some use in the accusations of our own consciences, but not before God's tribunal. It is certain our own righteousness sticks as close so us, as our enmity to God; nay, a secret confidence in it, is the great citadel, and chief fort and strength wherein our enmity against God, and his righteousness lies; there is no man but is more willing to part with his sin, than to part with his righteousness; and there is nothing we find more starting up in us in the actings of grace, than the motions of spiritual pride. We would be eking out the merits of Christ, and be our own advocates. We would not let him manage the cause upon his own account, and by this we spiritually injure Christ in the work of mediation, as much as the papists do in setting up glorified saints and angels with him; may I not say, worse, since an unspotted angel, and a perfected saint, is a more meet mate for him than a spotted righteousness and grace.

9. Christ is a person in the Godhead distinct from the Father; "Advocate with the Father:" the Father and the Advocate are here distinct; a judge and an advocate are different persons, have different offices, are exercised in different acts. The Father is considered as the governor, and the Advocate as a pleader.

10. How divine is the gospel! "Sin not,"—"if any man sin." It gives us comfort against the demerit of sin, without encouraging the acts of sin; it teaches us an exact conformity to God in holiness, and provides, for our full security, in Christ a powerful Advocate. No religion is so pure for the honour of God, nor any so cordial for the refreshment of the creature.

The doctrine I shall handle is this—

CHRIST IS AN ADVOCATE WITH THE FATHER IN HEAVEN, CONTINUALLY MANAGING THE CONCERNS OF BELIEVERS, AND EFFECTUALLY PREVAILING FOR THEIR FULL REMISSION AND SALVATION UPON THE ACCOUNT OF THE PROPITIATION MADE BY HIS DEATH.

We shall see,

I. That Christ is an Advocate, in some general propositions.

II. What kind of Advocate he is.

III. How he doth manage this advocacy, and intercession.

IV. That he doth perpetually manage it.

V. That he doth effectually manage it.

VI. That he doth manage it for every believer.

VII. What Christ intercedes for.

VIII. The Use.

I. In general, Christ is as much an advocate, as he is a sacrifice, as God is as much a governor, as he was a creator. As we say of providence, it is a continual creation; so of intercession, it is a continued oblation: as providence is a maintaining the creation, so this intercession is a maintaining the expiation, and therefore is by some called a presentative oblation. The heathens had some notice of the necessity of some mediator or intercessor, either by tradition from Adam, from whom the notion of a mediator might as well be transmitted, as the notion of expiation of guilt by bloody sacrifices: but while they retained the carcase, they lost the spirit of it; and while they preserved the sentiment of the necessity of an advocate, they framed many wrong and unserviceable ones: they dubbed their heroes, and men who had

been benefactors to them in the world, with this title after their death, and elevated them to be intermediate powers between God and them. Some of those demons are fancied to carry up their prayers to God, and back their prayers with new supplications: others brought gifts from God; some handed their petitions and pleaded for them, others brought the answers of their prayers and relieved them, which the apostle alludes to: "For though there be that are called gods, as there be gods many and lords many; but to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him," 1 Cor. viii. 5, 6. As they had many gods, so they had many mediators between themselves and those particular gods; but saith he to us, "there is but one God" the principal cause, "and one Lord Jesus Christ," the procuring cause of all things, by whose fruit we are what we are, and enjoy what we have. This intercession of Christ was ancient; it is as ancient as his first undertaking our suretiship, by virtue of which, the vengeance the sinner had merited, was deferred: "He upholds all things by the word of his power," Heb. i. 3. or his powerful or prevailing word, when they were ready to sink; not only as God by the word of Providence, but as Mediator by his word of intercession, that the guilty sinner might not be dealt with by the rigours of justice, but in the tenderness of mercy. As he was fore-ordained a sacrifice, so he was fore-ordained an Advocate; as he was a Lamb slain, so he was an Advocate entertained from the foundation of the world. His sacrifice, though not performed, could not have a credit with God as it had, but his pleas

upon the credit of that sacrifice must be admitted also. Thus were believers of old saved by him, and redeemed in his pity, as he was "the angel of the presence of God," Isa. lxiii. 9. that is, in the phrase of the new testament, "appearing in the presence of God for them," Heb. ix. 24. noting the manner of his intercession. He did, as undertaking for them, interpose for their salvation; "he bare them, and carried them all the days of old," alluding, I suppose, to Aaron, the high-priest, bearing the names of the twelve tribes in the breast-plate of judgment upon his heart, when he went into the holy place to intercede for the people, Exod. xxviii. 29. He was an Advocate for them to whom the credit of his propitiation did extend; but that did extend to those who believed before his coming in the flesh, to them therefore his intercession extended also. It was then indeed an intercession upon credit; it is now an intercession by demand, since the actual offering himself a victim.

1. This office of advocacy belongs to him as a priest, and it is a part of his priestly office. The high-priest was not only to slay and offer the sacrifice in the outer part of the tabernacle on the anniversary day of expiation, but to enter with the fresh blood into the sanctuary, and sprinkle it seven times, to show the perfection of that expiating blood which was figured by it: In the blood was the expiatory virtue, Lev. xvi. 14. "It is the blood that maketh an atonement for the soul," Lev. xvii. 11. yet the high priest did not perform his office completely, till he had sprinkled the blood of the sacrifice with his finger on the mercy-seat. He was also to bring a censer full of burning coals from off the altar, and incense in his hands, and

put it upon the fire before the Lord, within the veil, that the cloud in the incense might cover the mercy-seat, Lev. xvi. 12, 13. As the high-priest going into the holy of holies after the sacrifice, was a type of Christ's ascension after his passion on the cross; so the blood he was to sprinkle, was a type of that blood, and the incense he was to kindle, a figure of the prayers of Christ after his entering into heaven. Incense in scripture frequently signifies prayer, and prayer is compared to incense. As the high priest's office was to enter into the sanctuary with this blood and incense to intercede for the people, and obtain a blessing for them; so it pertained to the office of Christ as a priest, not only to enter with his own blood, but with the incense of his prayers, as a cloud about the mercy-seat, to preserve by his life the salvation he had merited by his death. Christ entered into heaven as a priest, and in that capacity "sat down on the right hand of the throne of the Majesty in the heavens," Heb. viii. 1. and was settled "an high-priest for ever," by a solemn oath. Ps. cx. 4. There is therefore some priestly act, which he hath a capacity and an obligation by virtue of his office to perform for ever all the time he stays in heaven till his second appearing, (as the high-priest all the time he was in the holy of holies, was performing a sacerdotal act,) which is not the act of sacrificing—that was done by him on earth, (as the sacrifice was slain without the veil,) nothing but intercession can answer to that type, which is called an appearing for us as a proxy or attorney in the presence of God, Heb. ix. 24. otherwise there is no priestly act for him to do, and so his being a priest would be an empty title, a

name without an office, God's oath would be insignificant, if there were not some priestly act to be performed by him, as well as a priestly office vested in him. Being a Priest therefore, he must have something to offer, even in heaven; which cannot be a new sacrifice, for that was but once to be done; it must be therefore the presenting his old, his body wounded, which is nothing else but this which we call intercession, a presenting to God this sacrifice of himself, and pleading the virtue of it in every time of need. The apostle tells us our salvation depends upon his intercession, and his intercession upon his priesthood, Heb. vii. 24, 25. Our salvation depends not simply upon his living for ever, for that he had done, if he had never come upon the earth to redeem us; but upon his living for ever in an unchangeable priesthood; the end of which unchangeable and everlasting priesthood is intercession. As our salvation depends not upon God's living for ever, for God had lived for ever, had we been damned; but upon God's living for ever as a reconciled God, and entered into covenant. As he was a Priest upon the cross to make an expiation for us, so he is our Priest in the court of heaven, to plead this atonement both before the tribunal of justice and the throne of mercy, against the curses of the law, the accusations of Satan, the indictments of sin, and to keep off the punishment which our guilt hath merited.

2. This therefore was the end of his ascension, and sitting down at the right hand of God. In his incarnation he came from the Father to acquaint us with his gracious purposes, and how far he had agreed with God on our behalf; and at his ascension he went from us to the Father, to sue out the

benefits he had so dearly purchased. He drew up an answer upon the cross to the bill, that sin by virtue of the law had drawn against us, and ascended to heaven as an Advocate to plead that answer upon his throne, and rejoin to all the replies against it. When his offering was accepted, he went to heaven to the supreme Judge, to improve this acceptation of his sacrifice, by a negociation which holds and continues to this day: "Christ is entered into heaven," Heb. ix. 24. For what end? To appear in the presence of God for us; but may he not appear for us at first, and afterwards cease from it? No; now to appear for us: he entered into heaven long since, but he appears for us this instant; now, as if the apostle should have said, While I am writing, and you are reading, in this, in that instant is he appearing for us as a public person: though there be a change in his condition from a state of humiliation to a state of exaltation, yet there is no change in his office: "He is set down as a Priest on the right hand of God," Heb. viii. 1, 2. a minister of the sanctuary, or of holy things, as a performer of a divine office for men. As Moses, forty days after his conducting the Israelites out of Egypt, the type of our redemption, ascended the mount, while his redeemed people were in a conflict with Amalek, to pray for them, as a type of Christ; so Christ himself, forty days after his resurrection, which was an evidence of our deliverance from spiritual slavery, ascended up into heaven, to lift up his head there as our Advocate for assistance to be granted to us against our spiritual enemies. And this intercession is the true design of his eternal life as a Priest; and since the apostle lays it down as a

manifest truth, witnessed by "all the prophets," Acts iii. 21. that there is to be a "restitution of all things," and that "the heavens receive Christ till that restitution," it will follow, that he sits there in order to that restitution; not as an idle spectator, but a promoter of it by the efficacy of his mediation; and no other order did he receive from his Father after his resurrection, being declared the begotten Son by his resurrection, but to "ask," for that follows just upon the declaration of being his Son, Psa. ii. 7, 8. which is interpreted in the New Testament of his resurrection. Asking was all required of him for the enjoying his reward, of which the advantage of his people in enjoying the fruits of his death, is none of the meanest part in his own account, since it was "the joy set before him." His mediation kept the world from ruin after man's fall, and his intercession promotes the world's restoration after his own passion.

3. This advocacy is founded upon his oblation. He is our Advocate, because he was our propitiation; the efficacy of his plea depends upon the value and purity of his sacrifice: he is an intercessor in the virtue of his blood. The apostle therefore, speaking of his intercession, Heb. vii. 24. considers it with a respect to his sacrifice, ver. 27: he could not have interceded as a Priest, if he had not offered. As the high priest could not enter into the holy of holies, till by the slaying of the sacrifice he had blood to carry with him; so the true High Priest was not to be admitted to solicit at the throne of grace, till he had satisfied the tribunal of justice; so that a propitiation and his advocacy are not one and the same thing, as the Socinians affirm, but distinct: the one is the

payment, the other the plea; one was made on earth, the other is managed in heaven; the one was by his death, the other by his life; the one was done but once, the other performed perpetually; the first is the foundation of the second: because he paid the debt as our Surety, he was fit to plead the payment as our attorney; what he finished on earth, he continually presents in heaven: by shedding his blood he makes expiation, by presenting his blood he makes intercession; in the one he prepares the remedy, and in the other he applies it. They are not the same acts, but the first act is the foundation of the second, and the second hath a connexion with the first.

4. The nature of this advocacy differs from that intercession or advocacy which is ascribed to the Spirit. The Spirit is said to make intercession for us, Rom. viii. 26. and he is in a way of excellency called the Comforter, which, we heard, is the same word in the Greek with this word, which is here translated Advocate. Christ is an Advocate with God for us, and the Spirit is an Advocate with God in us, John xiv. 17. Christ is our Advocate, pleading for us in his own name; the Spirit is an Advocate, assisting us to plead for ourselves in Christ's name: Christ pleads for us in the presence of God, the Spirit directs us to such arguments as may be used for pleas for ourselves. The Spirit doth not groan himself, but excites in us strong groans, by affecting us with our condition, and putting an edge upon our petitions, and strengthening us in the inward man, Eph. iii. 16. The Spirit is an Advocate to indite our petitions, and Christ is an Advocate to present them. Some distinguish them, that Christ is an Advocate by

way of office, and the Spirit by way of assistance; but certainly the Spirit is an Advocate by way of office to counsel us, as Christ is an Advocate by way of office to plead for us, and the Spirit is as much sent to do the one in our hearts, as Christ was called back to heaven to do the other for our persons. The Spirit is an Intercessor on earth, and Christ is an Intercessor in heaven. Again, as there are two courts we are summoned to appear in, the court of the supreme Judge, and the court of the Judge's deputy, our own consciences; Christ clears us by his plea at God's bar, and sets us right with the offended Father; the Spirit, as Christ's deputy, being sent in his name, clears us at the bar of our own consciences; Christ answers the charge of the law in the court of God's justice, and the Spirit answers the accusations of sin in the court of God's deputy; the one pleads for our discharge above, the other pleads for our peace below, and the voice of God's Spirit is as mighty in us as the voice of Christ's blood is mighty for us.

II. What kind of Advocate Christ is.

1. An authoritative Advocate. He intercedes not without a commission and without a command. God owns himself as the cause of his drawing near, and approach to him: "I will cause him to draw near, and he shall approach unto me," Jer. xxx. 21. both in his first mediation and his following intercessions. He manages not an intercession merely in a way of charity, but in a way of authority, as a person entrusted by God, and dignified to this end; not only as our friend, but as a divine officer; as an attorney may manage the suit of his kinsman, not only as being related

to his client, but as being admitted by the court into such an office. Christ is not only admitted as one of kin to us, but commissioned as Mediator for us. This was promised, that he should be "a Priest upon his throne," Zech. vi. 13. The commission takes date from the day of his resurrection; when he was declared to be the "begotten Son of God," he had an order to ask: Psa. ii. 8. This charge was given him at his solemn inauguration, and was to precede all the magnificent fruits of it. God settles Christ a Priest and Intercessor, while he commands him to ask the heathen for his inheritance; which connexion the apostle confirms: "Christ glorified not himself to be made an high-priest, but he that said unto him, Thou art my Son," Heb. v. 5. But the priesthood doth not appear to be settled upon Christ by any other expression than this, "Ask of me." The psalm speaks of his investiture in his kingly office; the apostle refers this to his priesthood; his commission for both took date at the same time; both bestowed, both confirmed by the same authority; the office of asking is grounded upon the same authority, as the honour of king. Ruling belonged to his royal office, asking to his priestly. After his resurrection the Father gives him a power and command of asking, and obligeth himself to a grant of what he should ask; the same power that admits him to be an Advocate, assures him he should be a prevailing one; the obligation to give is as strong as his order to ask. As his death was the end of his incarnation, so his intercession was the end of his ascension; his dignity in heaven was given him for the exercise of this particular office, Heb. vii 25. As he had his life from God, so he had it for this end, to

make intercession. He had a command to be a sufferer, and a body prepared him for that purpose; so he had likewise a command to be an Advocate, and a life given him, and a throne prepared for him at the right hand of God, to that end. The like commission is mentioned: "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation," Psa. lxxxix. 26. and this after his exaltation, ver. 24, 25. yet for the full completing of it, ver. 27. the matter of his plea is there mentioned: "Thou art the rock of my salvation;" the foundation, the first cause of all thy salvation, I have wrought in the world, being the first mover of it, and promising the acceptance of me, in the performance of what was necessary for it. As he hath authority to cry to God, so he hath an assurance of the prevalence of his cry, in regard of the stability of the covenant, the covenant of mediation which shall stand fast with him, or be faithful to him; and "my mercy will I keep for him for evermore," ver. 28. the treasures of my mercy are reserved only to be opened and dispensed by him; and the enjoying of his spiritual seed for ever, and the establishing of his own throne thereby, is the promised fruit of this cry, ver. 29. Christ indeed was a Surety by authority, but by a greater right an Advocate; that he was accepted in the capacity of a Surety was pure mercy; it was at God's liberty whether he would accept a surety for us, or accept Christ for our Surety; but after he had accepted him, upon the doing of his part in the work of redemption, he hath a right to the application of redemption, and consequently to the office of Advocate, to see right done us, to see our debt discharged, and to put justice in mind of the full

payment he hath made. He hath a right to it, a commission for it, a command to discharge it; he is as much bound to intercede as he was to sacrifice, for it is as much belonging to his priestly office as the other.

2. He is a wise and skilful Advocate. Every advocate must understand the law of the state, and the cause of his client, that he may manage it to the best advantage. This Advocate hath an infinite knowledge as God, and a full and sufficient knowledge as man. His Deity communicates the knowledge of our cause to his humanity, and excites the compassions of his nature; he knows the sincerity of his client's hearts, their inward groans, and breathings which cannot be expressed; he knows our cause better than we do ourselves; he needs not the representing our own cause from ourselves; "he needs not that any should testify of man, he knows what is in man," John ii. 25; he understands the best and the worst of our cause; he hath a clear view of all the flaws in it, better than they are visible to ourselves. If he had no more skill and knowledge of us than what our outward expressions might furnish him with, he might mistake the business of a stammering spirit, and on the other side be imposed upon by the voluble expressions and flourishing gifts of others; he might be cheated by the hypocrisy of some, and mistake the concerns of his own people, who so often mistake themselves, and are not able to express their own wants; but it cannot be so with him: "He knows all things;" he knows those who love him, and those who hate him, John xxi. 17. He understands our cause, he understands the law according to which he is to plead, the articles

of agreement between the Father and himself, and he understands the fulness and redundancy of his own merit. He uses arguments proper to the cause he pleads, and drawn from the nature of the person he applies himself to. When he meets with the church in weakness and distress by potent adversaries, and would have the Jews delivered, and the temple rebuilt, he solicits God as "the Lord of hosts," Zech. i. 12. When he finds his people in danger of sin and temptation, he petitions God under the title of "holy," John xvii. 11. When he would have promises performed to them, he appeals to the "righteousness" of the Father, John xvii. 25. it being part of his righteousness, to fulfil that word which he hath passed, and make good the grant which so great a Redeemer merited. He pleads the respects he had to the divine will in the exercise of every part of his office both of Priest and Prophet, Psa. xl. 9, 10. a prophetic psalm of Christ: "I have not hid thy righteousness within my heart; I have declared thy faithfulness, and thy salvation; I have not concealed thy loving-kindness, and thy truth from the great congregation:" the adding "thy" to every one of them is emphatical, it was thy righteousness I had commission to declare, thy faithfulness I had order to proclaim, thy mercy I had a charge to publish, thou wert as much interested in all that I did as I myself was. I shall be counted false and a liar, thou wilt be counted unjust and cruel, if all be not fulfilled as I have spoken; since it was thy rule I observed, and thy glory I aimed at in declaring it; disgrace not thyself and me in refusing the petition of such a supplicant, who believes in my word which I gave out by thy authority. Surely, as

Christ observed the will of God upon earth, so he is wise to intercede for nothing but according to those rules he observed in his humiliation, which was whatsoever might honour and manifest the righteousness, faithfulness, salvation, truth, and loving-kindness of the Father. This is a part of his wisdom, to plead for nothing, but for what he hath the nature of God to subscribe to his petitions, and back him in them. It is not for the honour of an advocate to undertake a cause he cannot bring to pass, nor will any wise man engage in a suit which he hath not some strong probability to effect. Our Lord, in whom are hid all the treasures of wisdom and knowledge, stands more upon his honour than to undertake a cause he cannot accomplish.

3. He is a righteous and faithful Advocate. He is as righteous in his advocacy as he was in his suffering. His being without sin rendered him fit to bear our sins on the cross: "he was manifested to take away our sins, and in him is no sin," 1 John iii. 5. and it renders him fit to plead for the pardon of our sins upon his throne; as he was manifested to destroy the works of the devil, so he is exalted to perfect the conquest by his intercession. If he had sin, he could not be in heaven, much less a pleader there. God tried him, and found him faithful in all his house, in all his own concerns, and the concerns of his people, which are his spiritual temple. The altar of incense, which was overlaid with pure gold all about the sides of it, Exod. xxxvii. 26. and set before the ark of the testimony, Exod. xl. 5. signified the purity of his soul, and his freedom from any kind of corruption; in these pleas he makes in the holy of holies above where he ever lives to make intercession for those

who come to God, Heb. vii. 25. But in what state, ver. 26. A high-priest, holy, harmless, undefiled, separate from sinners; he lives in heaven, a pure person, fitted by his purity to such an office. The words refer not to Christ's life in the world, but to his life in heaven, separate from sinners in regard of communion in their sins, but not in regard of compassion to their miseries. He hath nothing of his own concerns to divert him from our business; as he had no sin of his own to suffer for in the world, so he had no sin of his own to solicit the pardon of in heaven. He having an incomparably righteous nature, will be exactly righteous in his office. After Christ's resurrection, when he had finished his work on earth, and was to begin it in heaven, God saluted him with a great deal of kindness, "This day have I begotten thee," Ps. ii. 7. God regarded him as his only begotten Son, of the same holy and righteous nature with himself; justified him as his righteous servant and thereupon gives him a power of asking, so that the prevalency of his intercession depends upon the righteousness of his person, and the righteousness of his cause; he pleadeth his own righteousness, which carries with it a necessity of having sin pardoned, which the righteousness of God is as ready to remit, as the righteousness of Christ was to purchase the remission of it. Whatsoever Christ intercedes for, is righteous; if it were unrighteous, it were not fit to be moved to God, this would be to endeavour to persuade him to an unworthy act, contrary to his nature. If any proposal of his were unrighteous, Christ would be false to God, and his own principles, in making and defending such a motion. This would be to destroy

all the ends of his coming, and design of his death which was to declare the righteousness of God, advance it in the world, and in the souls of men. If Christ should undertake an unrighteous cause, what ground of confidence and security could any righteous man have in him?

4. He is a compassionate Advocate. His compassion to us is joined with his faithfulness to God in his priestly office, Heb. ii. 17. So that if he be not tender to believers in misery, he is not faithful to God in the exercise of his office. His intercession springs from the same tenderness towards us as his oblation, and both are but the displaying of his excessive charity. His compassion to us was a lesson he learned, together with obedience to God, by his sufferings, Heb. v. 8. He learned how necessary obedience was to God, and how grievous the misery of man was; and being instructed in one as well as the other, his pity to us had as deep an impression, as his sense of obedience to the divine will; and since one part of his obedience was to make way for the opening of the treasures of his mercy, he cannot be obedient to his Father, without being merciful to us. He was exposed to such a condition as wrested from him strong cries for himself, that he might send up strong cries for us in our misery. He was a man of sorrows, that he might be a man of compassions: he indeed had pity of old; for with such an affection he redeemed the Israelites, Isa. lxiii. 9. His compassions are not lessened by an assumption of our humanity; but an experimental compassion gained in his human nature, which the divine was not capable of, because of the perfection of impassibility. By a reflection upon his own condition in

the world, he is able to move our cause with such a tender feeling of it, as if he had the smart of it present in his own heart. The greatest pity must reside in him, since the greatest misery was endured by him in our nature; what he had a real feeling of on earth, he must have a memorative feeling of in heaven: he cannot forget above, what he experienced below; since one part of his priestly office in suffering, was to fit him for a more faithful and merciful exercise of the other part in his intercession, not an affliction was laid upon him, but was intended to compose his heart to a sympathizing frame with his people: "We have not an High Priest which cannot be touched," Heb. iv. 15: two negatives affirm it strongly, not a taste of bitterness in any temptation he endured, but was more deeply to engrave in his heart a tenderness to us; nor can those compassions in him be equalled by any creature; no angel or man can be touched with such a sense as he is, because no angel or man ever smarted under such extremity as he did. Our pity to ourselves cannot enter into comparison with his pity to us. With what a sense of his disciples' condition did he pray for them upon earth? John xvii. The glory of heaven hath made no change in his judgment and affections; he hath the same will in heaven that he had on earth; the same human will, and therefore the same human compassions in league with his divine. He was God-man on earth, man to suffer for us, and God to render that suffering valuable; he is God-man in heaven, man to pity us, and God to render that compassion efficacious for us. This fits him for a zealous prosecution of our cause in heaven. His intercession receives a

sharper edge from the things which he suffered; the taste that he had of the infirmities of men, and the wrath they are obnoxious to, warms his heart, and strengthens his pleas, and makes him a more zealous solicitor at the throne of divine grace: as an earthly advocate, that had drank deep of the same cup, and had had the same suit for himself, as he hath for his client, better understands the cause, and is able to manage it with a deeper sense, than if he had never felt the like misery. Our Advocate was framed in the same mould with us in regard of his nature, and was cast into the same furnace of wrath which we had merited; and thus, knowing the miseries of man, not by a bare report, but experience of the heaviness of the burden, is more careful to solicit the liberty and absolution of every comer to God by him, from the sentence that hangs over them; and the greater their miseries are, the more are his compassions exercised. The more deplorable the misery is, the greater object of pity the person is that feels it; and to exercise compassion when the object stands most in need of it, is very agreeable to a compassionate nature, such as Christ's is; and therefore if he had so much pity to procure the redemption of the Israelites from a temporal and bodily captivity, much more will he be careful to free believers from the spiritual captivity they groan under, since in that condition they are more suitable objects of compassion, than any man can be under a mere bodily and temporal affliction. And therefore whenever the knowledge of our condition comes to his humanity by the assistance of his divinity, we cannot have a more powerful solicitor than the experimental sense he hath in his own breast.

To conclude, he is a compassionate Intercessor; because he was a great sufferer, as compassionate to us as he is valuable with God: his merit for us is not greater than his pity to us.

5. He is ready and diligent. He is never out of the way, when the cause should be heard; he always sits at the right hand of the Father, who is the Judge of the world, and is never out of his presence. When Stephen "saw the heavens opened, he saw Christ standing at the right hand of God," Acts vii. 55. in the posture of an advocate and protector, as sitting is the posture of a prince and a judge. He times his intercession for the church according to the providential state of the world, Zech. i. 11, 12: he had sent out his messengers to view the state of the earth, who, upon their return brought him word that it was in peace and rest; upon which news he petitions for the restoring of Jerusalem: he would not let slip the opportunity of such an argument, that the church, the seat of the divine glory on earth, should be in misery, when the world, wherein God did less concern himself, flourished in peace and prosperity. Shall the enemies of the church be in a better condition than the people thou hast entrusted with thy law? His messengers brought him an exact account of things, and he is diligent to take hold of the first occasion to solicit the security or restoration of his people. Now, that the princes of the earth have nothing of war to hinder them, put it into their hearts to deliver thy people, and rebuild thy temple. It is one property of Christ to be of quick understanding in the fear of the Lord, Isa. xi. 3; to be sensible of any thing that may promote the honour and worship of God, or may obstruct and lessen it; his

sense is as quick as his understanding, and readily interposeth for wh tsoever may conduce to the manifestation of the attributes of God, which is the foundation of his fear in the world. He is ready to put in a plea for us to the Father, and is more studious of our welfare, and to bring us off, than we are ourselves. In the midst of his dolours, he gave us an evidence of it; though his disciples were so careless, and senseless, of his present condition, that they fell asleep, when they had most need to watch both for him and themselves; yet, after his reproof for their negligence, he frames an excuse for them, from the consideration of their weakness, before they could apologize for themselves: "The spirit is willing, but the flesh is weak," Matt. xxvi. 41. He lays it upon the infirmities of their flesh, though it was also the security of their spirits, as appears by his reproof: is he not as ready to plead the same for us in his glory? He is always ready at the throne of grace, to give out grace and mercy in a time of need, Heb. iv. 16: we have no reason to fear his absence from that throne of grace we solicit in our necessities; he is passed into the heaven, seated there in a perpetual exercise of this office, to entertain all comers at all times, and can no more be inattentive than he can be cruel; no more cease to be diligent, than he can be bereaved of his compassions.

6. He is an earnest and pressing Advocate. When an advocate hath much business for himself, it will cool him in the affairs of his client. Christ hath once offered up himself, and being thereupon advanced, has no need to offer up himself again; he is secure from any further suffering in his person; he hath nothing to do for himself,

but all his ardency is employed for his people, which is the reason rendered why he lives to make intercession for the comers to God by him. Heb. vii. 25. compared with verse 27. "He needeth not daily, as those high priests, to offer up sacrifice, first for his own sin, and then for the people's; for this he did once, when he offered up himself. He needs not any solicitousness for himself, as before the time of his death; he hath nothing now to blemish his happiness, and divert his affections from the concerns of his people. He hath no strong cries now to put up for himself, all his affections run in another channel, his whole soul is put to pawn in the business, as the word signifies, "He hath engaged his heart to approach unto me, saith the Lord," Jer. xxx. 21. He hath undertaken it with the greatest cordiality of spirit. His expostulation speaks his earnestness of old: "O Lord of hosts, how long wilt thou not have mercy on Jerusalem?" Zech. i. 12. Like an expression we use, when we would rouse a drowsy person in a time of danger, and snatch him out of the fire; as if Christ thought the mercy of God too sleepy, and earnestly tries to awaken it, and excite it to manifest itself: how long wilt thou, thou who hast an affection to the captives, an affection to me their Solicitor, thou who hast mercy to pity them, and power to rescue them; thou, who knowest that the set time of their captivity is at an end, and hast faithfulness to be as good as thy word? The seventeenth of John is a map of his carriage in heaven, how he presses his Father for his people. When he prayed for himself, it is, "Father, if it be thy will, let this cup pass from me;" it is then not, As I will, but, As thou wilt;

but for his disciples' glory and salvation, it is, "I will," ver. 24, as though he were more a Judge than an Advocate; and had more a right to a sovereign dominion, than that of a plea. What did the censer full of burning coals of fire from the altar, which the high-priest was to carry within the vail into the holy of holies, represent, Lev. xvi. 12, 13, but the ardency of the affections in the soul of Christ, when he presents the incense of our prayers to his Father in heaven? The names of the tribes of Israel were to be not only upon the high-priest's shoulders, Exod. xxviii. 12. but also upon his breast-plate, ver. 29; near his heart, when his face is towards them; and as near his heart, when in desertion his back is turned upon them. They are next his heart all the time he is in the holy of holies. Great affections cannot be without earnestness in their cause. He desired not more earnestly to be baptized with his bloody baptism on earth, than to complete all the fruits of it in heaven. He was not more vehement to shed his blood, than he is to plead it. No man is more solicitous to increase the honour and grandeur of his family, than Christ is to secure the happiness of his people. Our prayers for ourselves, when tinctured with the greatest affection, cannot be so fervent as his pleas for our souls are at the right hand of his Father; for to what purpose did he carry up those human affections to heaven, but to express and act them in their liveliness and vigour for us, and to us?

7. He is a joyful and cheerful Advocate. He hath not a sour kind of earnestness, as is common among men, but an earnestness with a joy, as being the delight of his heart. When he prayed

in the garden for himself, he was in an agony; but in his mediatorial prayer, a model of his intercession in heaven, he was in a cheerful frame, John xvii. for it was his prayer after the most comfortable sermon he ever preached to his disciples, wherein he had heaped up all the considerations that might be capable to elevate their hearts, and he makes this use of it in the end. "That they should be of good cheer" at his victory, "because he hath overcome the world," John xvi. 33. And in this frame he puts up this mediatorial prayer immediately, to signify to them both the matter and manner of his intercessions in heaven for them, and that he doth rejoice in putting up these requests above, as well as he did when he presented them at times before, as is intimated, ver. 13. "These things I speak in the world, that they might have my joy fulfilled in themselves;" that they might have such a joy in the consideration of it, and in the receiving thy favour, as I have in the petitioning for them. Certainly he doth as well rejoice in the habitable parts of the earth, since he hath laid so great an obligation upon it, as he did formerly in the prospect of what he was to do for it. His death was sweet to him after his resurrection, the very remembrance of it was a pleasure; in which sense some understand that, "I have satiated the weary soul, and I have replenished every sorrowful soul: upon this I awoke, and beheld, and my sleep was sweet unto me," Jer. xxxi. 25, 26. It is certain some passages in that chapter are applied to Christ's time, ver. 15. The weeping at Ramah was a prediction of the slaying of infants by Herod, Matt. ii. 17, 18. and ver. 22. the creating a new thing in the earth, "a woman shall compass a man," is

generally understood of the conception and incarnation of Christ; and the expression in ver. 25. seems to be too magnificent to be understood of any other prophet, than Him in whom the weary find rest; and the consideration of the success of his incarnation and passion make his sleep, that is, his death, pleasant to him, at his awaking, or resurrection. His pleading therefore for the fruit of his death, cannot be bitter or distasteful to him; he delights as much in the exercise of this office, as he did in the first undertaking of it, and consecration to it: since he accounted his priesthood an honour, when God called him to it, he will not think it disgraceful when his people own it, and desire the exercise of it in their behalf.

8. He is an acceptable Advocate. He hath an active joy in his intercession, a passive joy in his acceptation. He is the favourite of the court wherein he pleads, acceptable to the Judge in his person, acceptable to him in his office, acceptable to him in the suits he manages. His intercession is nothing else, but the presenting to God the sacrifice which restored to him the pleasure of his creation, gave him a rest, and continues it. The savour of that sacrifice in heaven which was offered on earth, is grateful to the Judge of the world; it is as sweet to God as the Levitical incense, the type of it, can be to man, mentioned Exod. xxx. 34—36. and reserved for the service of the temple, a composition of the sweetest and most aromatic simples. How much sweeter is the advocacy of Christ to God, than the most fragrant scents can be to us? In the presence of God he meets with a fulness of joy: "Thou wilt show me the paths of life, and show me in thy presence a

fulness of joy, and pleasures at thy right hand for evermore," Psa. xvi. 11. So Cocceius reads it. It is to be understood of his mediatorial pleasure, he hath in his being in the presence of God, or appearing in the presence of God for us, Heb. ix. 24. You know that psalm is to be understood of Christ, which is evidenced by ver. 10. applied to him: "Thou wilt show me the path of life," Acts ii. 31. xiii. 35. thou wilt bring me into glory, as the Saviour of man, and the head of the believing world, of those saints and excellent ones in whom my delight hath been; in this presence I shall have fulness of joy in the reflections upon my obedience, and the plentiful effusions of thy grace upon the account of it. Pleasures flow with a full and perpetual torrent from the right hand of God, by the mediation of Christ. It is as if he should have said, I shall have a fulness of joy after my bitter passion, in the contemplation of thy pleased countenance of the sons of men, and thy right hand shall communicate spiritual blessings upon the account of this passion, which shall be the delight of my soul; all this thou wilt show me after my resurrection, to testify how acceptable my mediation hath been to thee. Since God constituted him a priest by an irreversible oath, an oath he would never repent of, Heb. vii. 21. and thereby confirmed him in an unchangeable priesthood, ver. 24. as he hath an unchangeable office, so he hath an endless acceptation; he that never will repent of fixing him in it, will never repent of his exercising it. As God is infinitely pleased with this office, so he is infinitely pleased with the execution of the charge; and the presenting his death for any soul is inexpressibly grateful to the

reconciled Judge. His Deity adds a value and efficacy to his intercessions in heaven, as it did to his passion on earth.

9. He is the sole Advocate. Those of Rome distinguish between mediators of redemption, and mediators of intercession; the first they appropriate to Christ, in the other they make angels and saints his companions, and thereby snatch the glory from Christ, to confer it upon a creature. But since our High Priest alone hath the honour to sit at the right hand of God, he alone hath the honour of this office of advocacy. To which of the angels or saints did he at any time say, "Ask of me, and I will give thee the heathen for thine inheritance?" The office and power of asking belongs to him who is the begotten Son. Since Christ trod the wine-press alone, he solicits our cause alone, intercession being founded upon propitiation; he therefore that is the sole Propitiator, is the sole Intercessor: he only hath the right to plead for us, who had the right to purchase us. As God never gave any commission to redeem us to any other, so he never gave a commission to any other to appear for us in that court. The entering into the holy of holies with the perfuming incense, was annexed to the honour of the chief priesthood, which, had any of the inferior priests or any soul alive usurped, they had incurred the pains of death. It is a disparagement to Christ to interest any creature in it, as though he wanted some other favourite, to give him a full credit with the Father, and some monitors to excite his affections to us; or as though the suits he had to manage were so numerous, that he wanted a multitude of clerks to draw up for him the petitions he had

to present. It is our Saviour's prerogative to be the First and the Last; Rev. i. 11: as he was the first who stepped up to keep the world from perishing by the hand of justice, so he will be last in securing it; as he was the first in purchasing, so he will be the last in completing, that the whole work of redemption may be ascribed to him alone. As he is the sole Author of it by his passion, so he will be the sole Finisher of it by his intercession.

III. How Christ doth manage this advocacy and intercession.

In general. Christ as God, essentially considered, doth not intercede in heaven. He that intercedes by way of petition, wants the blessing of that person he intercedes with, and in that respect is inferior to him. He no more intercedes in heaven as God, than he prayed on earth as God. His intercession as well as his passion belongs indeed to his person; and as his Deity is in personal union with his humanity, so his prayers and intercessions may be called the intercessions of God, as well as his blood was called the blood of God. As the human nature suffered, and the divine nature made it valuable; so the human nature intercedes by way of motion, and the divine nature makes it prevalent. The person of the Son of God suffered, but only in the human nature, the Divine not being passible; so may we not say the person of the Son of God intercedes, but the human nature only supplicates. He is our Advocate, as he was our propitiation.

1. Christ is not an Advocate in heaven in such a supplicating manner as he prayed in the world. This servile way of praying as they call it, because it was performed by Christ in the form of a

servant, is not agreeable to his present glorious state. It is as unsuitable to his state in heaven, as his prayers with strong cries were suitable to his condition on earth. Such prayers and supplications, with strong cries and tears, belong only to the days of his flesh, Heb. v. 7. that is, his state of humiliation, wherein he was encompassed with the infirmities of the flesh; but such a posture becomes him not in heaven, where he is stripped of all those natural infirmities and marks of indigence. Though such a kind of petitioning is not inconsistent with his humanity as joined to his divinity, and making one person, (if it were, he could not then have supplicated in the world as he did in the garden; for his humanity was joined to his divinity in that humbled, as well as in his exalted state: he was God in the days of his flesh, when he lived amongst mortals, as well as now in the days of his glory;) yet his praying with so deep a humiliation as he did in this lower region of the earth, is inconsistent with his glorified state in heaven; for if the glory of heaven wipes tears from the eyes of the members, it doth certainly from the eyes of the Head. Nor is it a supplication in the gesture of kneeling, for he is an Advocate at the right hand of God, where he is always expressed as sitting, and but once (as I remember) as standing, and that was in the case of Stephen, Acts vii. 55. This some of the fathers and others call a servile manner of praying, and say that it was not convenient for the Father to require it of Christ in his elevated state, nor for the Son to perform it.

2. Yet it may be a kind of a petition, an expressing his desires in a supplicatory manner. Though he be a King upon his throne, yet being

settled in that royal authority by the Father, as his delegate, he is in regard of that inferior to the Father; and likewise in the economy of Mediator. And also as his human nature is a creature, he may be a petitioner without any debasement to himself, to that power, by whose authority he is settled in his dignity, constituted in his mediatorial office, and was both made and continues a creature. Though God hath put all things under him, yet he did not put himself under him, but remains in his full authority, 1 Cor. xv. 27. His divine nature in union with his human, is no argument against it, for then he should not have petitioned on earth. He was then the same person in his disguise that he is now in glory. There are promises made to him which are not yet accomplished, enemies to be made his footstool, which are not yet brought into that lowest degree of subjection. Divine promises are to be turned into petitions; the heathen are promised to be his inheritance, but asking was ordered to precede the performance. Psa. ii. 8. signifies to desire and wish, as well as to ask. There are some things still of want, though not in Christ personal, yet in Christ mystical, till the church be fully completed. He is a High Priest in heaven, and it is the office of a high priest to pray for those for whom he hath offered the sacrifice. Why should asking by way of desire or petition, be more uncomely when there is yet something of indigence, than praising after supplies which Christ doth in heaven? if we understand those words of Christ, "I will praise the name of God with a song, and will magnify him with thanksgiving," Psa. lxix. 30. after he should be set on high? and "My praise shall be of thee

in the great congregation; and I will pay my vows before them that fear him," Psa. xxii. 25: both which psalms, upon the perusal, you will find prophetic of Christ. And himself expresseth, that what he was to do in heaven for the accomplishment of the promise of the Spirit which he had made to them, was to be by way of prayer; "I will pray the Father, and he shall give you another Comforter," John xiv. 16. He speaks of an asking or praying, (for the word signifies both the one and other,) not in this life, but after his ascension, for the first and necessary fruit of his death, namely, the Comforter. He evidenceth hereby, that his glory should not cloud his mercy, and the cares of their concerns; his love should be stronger than death or glory, and he would not rest, till he had obtained of infinite Goodness what was necessary for them: this he would do by way of asking, which inclines to a petitionary way when a boon is desired.

3. It is such a petition as is in the nature of a claim and demand. It is not a petition for that which is at the liberty of the petitioned person to grant or refuse, but for that which the petitioner has a right to by way of purchase, and the person petitioned to cannot in justice deny. An advocate is an officer in a court of judicature, demanding audience and sentence in a judicial way; so that this intercession of Christ is not a bare precarious intercession; for as when he was in the world, "he taught as one having authority, and not as the scribes," Matt. vii. 29; so, in heaven, he intercedes as one having authority by virtue of his mediatorial power, and not as an ordinary supplicant. He hath a right to demand; on earth indeed he had only promises of assistance to put in

suit, but in heaven he pleads the conditions performed on his part, upon which the promises made to Christ become due to him. It is now, "Father, I have glorified thee upon the earth, now glorify me with thy own self," John xvii. 4, 5. He pleads for his people as they are the gift of his Father, and as they have received his words, ver. 8; he pleads his own commission as one sent, ver. 23; he reminds the Father of the covenant between them both, as God gave him a command what he should do in the world, which was no other than an injunction to perform those conditions which had been agreed upon, and that will of God expressed in the covenant of redemption, which is called the "will of God," Heb. x. 7. Christ having done this will, mediates for the performance of the conditions God was bound to by this covenant, and claims the performance of them, as a debt due to his meritorious obedience on the cross; so that it is not a desire only in a way of charity, but a claim in a way of justice, by virtue of meriting, and a demand of the performance of the promise. There were promises made by God to Christ as our head and representative "before the world began," Tit. i. 2. and 2 Tim. i. 9. when he was fore-ordained to suffering, 1 Peter i. 20. Eternal life was promised "before the world began:" to whom could this promise of so long a date be made? not to any creature, since it was before any creature had a being; therefore to Christ, not for himself, who was the eternal Son of God. This promise, and this grace given us in Christ, he sues out by his intercession as a feoffee* in trust for us; and it being added "which God, that cannot lie, promised," gives

* One put in possession.

us an intimation of the manner of Christ's pleading, in calling the truth of God to witness the validity of the promise which he pleads. It seems to be an expostulatory manner, as we find it before his incarnation: "How long Lord?" Zech. i. 12. which was upon the account of his future incarnation; for which reason he that is called the Angel, ver. 12, who was the Angel of the covenant, is called "the man," ver. 10: so the expostulation of Elias with God is called particularly "intercession," Rom. xi. 2, and he intimates it by way of claim: "He that overcomes, I will confess his name before my Father," Rev. iii. 5; I will confess him plainly and clearly, and claim him as one that belongs to me. His advocacy for us is a confession of our interest in him, our owning of him; by virtue of which confession or claim we are set right in the court of God, as those for whom he hath shed his blood.

4. This intercessory demand or asking is accompanied with a presenting the memorials of his death. It is a commemoration of the sacrifice which he offered on earth for our expiation, and the whole power of intercession with the prevalence of it, is wholely upon this foundation: it is a presenting the efficacy of his death, the virtue of his blood, the pleasure of God in the sacrifice offered by him. It is by the displaying the whole merit of his passion, that he doth solicit for us. Intercession is not properly a sacerdotal act without respect to the sacrifice. It was with the blood of the sacrifice that the high priest was to enter into the holy of holies, and sprinkle it there. The same blood that had been shed without on the day of expiation, was to be carried within the veil.

What was done typically, Christ doth really; first give himself a sacrifice, and then present himself as the sacrifice for us. The apostle shows us the manner of it, Heb. xii. 24. the blood of Christ is a speaking blood, as well as the blood of Abel. It speaks in the same manner as Abel's blood did, though not for the same end. As the blood of Abel, presenting itself before the eyes of God, was as powerful to draw down the vengeance of God, as if it had uttered a cry so loud as to reach to heaven; so the blood of Christ, being presented before the throne of God, powerfully excites the favour of God by the loudness of its cry. He speaks by his blood, and his blood speaks by its merit. The petitions of his lips had done us no good without the voice of his blood. He stands as a Lamb slain, when he presents the prayers of the saints, Rev. v. 6. 8. with his bleeding wounds open as so many mouths full of pleas for us, and every one of them is the memorial and mark of the things which he suffered, and for what end he suffered them; as the wounds of a soldier, received in the defence and for the honour of his country, displayed to persons sensible of them, are the loudest and best pleas for the grant of his request. If the party-coloured rainbow being looked upon by God, reminds him of his covenant not to destroy the world again by a deluge, Gen. ix. 14—16. much more are the wounds which Christ bears both in his hands, feet, and side, remembrancers to him of the covenant of grace made with repenting and believing sinners. The look of God upon those wounds whereby so great an oblation is remembered, doth as efficaciously move him to look kindly upon us, as the look upon the rainbow

disposeth him to the continuance of the world. If our Saviour had not a mouth to speak, he hath blood to plead, and his blood cries louder in heaven for us, than his voice did in any of the prayers he uttered upon earth; for by this his performance of the articles on his part is manifested, and the performance of the promises on God's part solicited; when he sees what the Redeemer hath done, he reflects upon what he himself is to do; the blood of Christ speaks the tenor of the covenant of redemption made with Christ on the behalf of sinners.

5. It is a presenting our persons to God together with his blood in an affectionate manner. As the high priest when he went into the holy of holies was to bear the names of the children of Israel in the breast-plate of judgment upon his heart, Exod. xxviii. 29. to which the church alludes in her desire that she might be "set as a seal upon the heart of her beloved," Cant. viii. 6. and perhaps there may be also an allusion in Rev. iii. 5. confessing the names of the victorious sufferers before his Father, bearing their names visibly before him. The persons of believers are his jewels locked up in the cabinet of his own breast, and showed to his Father in the exercise of his priestly office.

IV. That Christ doth perpetually manage this office.

The first evidence is in the text; "we have an Advocate;" we have—at this present moment; we have an Advocate actually remembering us in his thoughts, and presenting us to his Father; we in this age, we in all ages, till the dissolution of the world; without any faintness in the degrees of his intercession, without any interruption in time; he never ceases the exercise of this office, so far as it is

agreeable to that high and elevated state wherein he is. As there are continual sins of believers in all ages of the world, so there are constant pleas of the Advocate. This epistle was written many years after the ascension of Christ; some think in the time of John's banishment in the Isle of Patmos, some think after; yet at that time he owns himself to have a share in the benefit of this intercession. The term "we" is inclusive of himself; Christ is an Intercessor for us in the whole course of our pilgrimage, all the time that we have any need of him; his voice is the same still: "I will that they behold my glory which thou hast given me," till they are wafted from hence to a full vision of it. This is the true end of his heavenly life, and his living for ever there: "Seeing he ever liveth to make intercession for them," Heb. vii. 25; he lives solely to this purpose, to discharge this part of his priesthood for us. His advocacy is like his life, without end: as he died once, to merit our redemption; so he lives always, to make application of redemption. He would not answer the end of his life, if he did not exercise the office of his priesthood. It would not be a love like that of a God, if he did not bear his people continually upon his heart. He was the author of our faith, by enduring the cross; and the finisher of our faith, by "sitting down at the right hand of God," Heb. xii. 2. He will be exercised in it as long as there is any faith to be finished and completed in the world. His oblation was a transient act, but his appearance in heaven for us is a permanent act, and continues for ever. His mediatorial glory is not consummate, though his personal be. He hath yet a mystical self to be perfected, a fulness to be

enriched with; he cannot be intent upon this without minding the concerns of, and putting up pleas for his people; for they are one with him, "the fulness of Him that filleth all in all," Eph. i. 23. There can be no cessation of his work, till his enemies be conquered, and his whole mystical body wrapt up in glory. If he had finished this part of his function, we should have had him here again before this time with all his train of angels, to put an end to the present state of things; as the high priest staid no longer in the holy of holies than was necessary for the atoning their sins, expecting the felicity of an acceptation, that he might bring the welcome news of it to the people who waited without. As soon as he hath reduced all the elect to a happy state, he will come again, for the heavens receive him only till the restitution of all things is completed, Acts iii. 21; and then "he shall come with a shout," 1 Thess. iv. 16, all the angels in heaven triumphing and applauding the accomplishment of redemption. It is necessary it should be so,—

1. Because it is founded upon his death. As his oblation is of eternal efficacy, so his advocacy hath an everlasting virtue. It is an eternal redemption, Heb. ix. 12. and therefore an eternal intercession. This the apostle signifies in the text, by arguing from his propitiation to his advocacy: he is at present an Advocate with an uninterrupted plea, because he is at present a propitiation in the efficacy of his passion. There was an end of his actual suffering when he expired, but no end of the virtue of his sacrifice, and therefore no end of his intercession, which depended not upon his death simply considered, but upon the value of it:

it is in the virtue of this he pleads; since the virtue of his blood is perpetual, the plea grounded upon that virtue, and which is nothing but the voice of his blood, is of the same duration. There can be no end of the intercession of his person, till there be an exhausting of the merits of his death, the one must fail in its strength before the other cease in its plea: his blood must be a speechless blood, before he can be a silent Advocate. As the continual sacrifice typified the continual virtue of the Redeemer's death, so the perpetual burning incense signified the perpetuity of his intercession; and no less was signified by the sprinkling the blood of the sacrifice upon the mercy-seat, which was not wiped off, but stuck there as a visible mark, and remained as a continual solicitor for the continuance of grace and favour to the people.

2. The exercise of this office must be as durable as the office itself. His priesthood is for ever, therefore the act belonging to his priesthood is for ever. He was more particularly constituted High Priest "after the order of Melchisedec, when he entered into heaven as a "forerunner for us," Heb. vi. 20. where he abides a High Priest continually, Heb. vii. 3. made so, not "after the law of a carnal command," or a command to be abrogated, but "after the power of an endless life," ver. 15, 16. and confirmed by the "oath of God a Priest for ever," ver. 21. and therefore exerciseth his function of a Priest for ever. Not of sacrificing himself, because he lives for ever, and cannot die again, but of interceding, since no other act belonging to the priesthood can be exercised in that glorious and endless state he hath in heaven, but this of intercession, which must be without

intermission, because it is the only act of that office which he can perform. It is not said he is a man for ever, but a Priest for ever, which is a name of an office, and implies an exercise of the office. He is not called a Priest for ever in regard of his life, but in regard of his function for which he lives. His mouth cannot be stopped by God, because he was constituted by the irreversible oath of God. God cannot deny himself, and destroy his own solemn act. He is a Priest for ever without repentance on God's part; he must therefore perpetually mind his office, the neglect of it else would cause repentance in God for exalting him to so high a dignity, and be a reflection upon divine wisdom, to settle one in this excellent place who was too weak for it, or too careless in it, who should bear only the title, and neglect the work; it would be a cause of repentance in God at the expending so much grace to no purpose. This Advocate, as he bears the name of priest, so he appeared clothed with a priestly robe: "He had a garment down to the feet, and girt about the paps with a golden girdle," Rev. i. 13. which was the habit of the high priest under the law. As he is an everlasting Priest, so he manages an everliving intercession; he was too faithful in discharging his part on earth to be negligent of performing his office in heaven; he did not embrace so great an honour to be idle in it, and neglect the work and duty that his place called for.

3. This was both the reason and end of his advancement. The intercession he made for transgressors was one reason why God would "divide him a portion with the great, because he made intercession for the transgressors," Isa. liii. 12. this

is alleged as one reason, among others there mentioned, of his glorious exaltation, which intercession is most evident to us in his last prayer, John xvii. wherein he prays for all that should believe on him; and also upon the cross when he prays for his murderers, "Father, forgive them, for they know not what they do," Luke xxiii. 34. An act so pleasing to God, as to be the motive to give him the division of the spoil of the strong, cannot but be perpetual. Will Christ, who always did what was pleasing to God on earth, discontinue that which is so delightful to his mercy? He cannot look upon his own glory, the robe he wears, the throne he sits on, the enemies prostrate at his feet, but he must reflect upon the reason of his present state, and be excited to a redoubling his solicitations for his people. He would be no longer glorious than he were an Advocate. The superstructure cannot stand when the foundation moulders. Since he was anointed with the oil of gladness above his fellows, because he loved righteousness and hated iniquity, he cannot be unmindful of promoting the destruction of the one, and the perfection of the other. A perpetual action will be the result of these perpetual qualities; and being anointed a Priest for these qualities, he will act as a Priest for the glory of them, which can be no other way but by intercession. It was the end of his advancement: "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God," Heb. x. 12. The antithesis is made between him and the legal priests, they stood at the altar every day offering the same sacrifices, but this—(not *man*, as it is in our translation, but rather to be supplied with *priest*)—this Priest, having

finished his part on earth, sat down for ever; that is, as a Priest on the right hand of God and never leaves the place. Other priests stood, as not having finished their sacrificing work, but were to repeat it again. This priest sits as having finished his sacrificing function, and having attained the glory due to his person. His sitting down is not only mentioned as a point of honour, but of office; he sat down as one who had offered a complete sacrifice in the nature of a priest, and sat down for ever to exercise his priesthood at the right hand of God: this verse, compared with the other, would not else have a full sense. And the words following second it—he sat down "expecting till his enemies be made his footstool," ver. 13. expecting the full fruits of that sacrifice, in the complete subjection of his enemies, and consequently the full felicity of himself and his friends; and all this time of expectation he is suing out the promise of God to him, asking that inheritance which was assured him in the covenant between them, Psa. ii. 8. This is the reason of his sitting down for ever to exercise his priesthood for ever in the presence of the King and Judge of all the earth. He is always in the presence of his Father in the dignity of his person, and fulness of his merit, continually spreading every part of his meritorious sacrifice in the view of God. The high priest entered into the holy of holies but once a year, but this High Priest sits for ever in the court in a perpetual exercise of his function, both as a Priest and a sacrifice. And since his own sacrifice for sins offered on earth was sufficient, he hath nothing to do perpetually in heaven, but to sprinkle the blood of that sacrifice upon the mercy-seat.

He is never out of the presence of God, and the infiniteness of his compassions may hinder us from imagining a silence in him, when any accusations are brought in against us. The accusations might succeed well, were he out of the way; but being always present, he is always active in his solicitations; no clamour can come against us, but he hears it, as being on the right hand of his Father, and appears as our attorney there in the presence of God, to answer it, as the high-priest appeared in the holy of holies for all the people.

V. The efficacy of this intercession. The efficacy of it is implied in the text, both in the person of our Advocate Jesus Christ, and in his quality as righteous, in regard of the work he had wrought on earth, propitiation, in the object of his intercession, and the place with the Father; he is an Advocate to the Father, not only to him at a distance, but with him: the constant presence of a favourite with a king, of a princely son with a royal father, is a means to make his intercessions of force with him; he is an Advocate, and he is constantly with the Father in that capacity. A letter from a friend is not so successful as a personal appearance, for gaining a suit. If his death were meritorious, his prayer must be so too, as being put up in the virtue of his meritorious blood; and though we are reconciled by his death, yet we are saved by his life, with a "much more," Rom. v. 10. not formally in regard of merit, for that was the effect of his death, but in regard of application of that merit, the end for which he lives, to render it efficacious to us, as it had been in his passion valuable for us. If he separated himself to death to procure it, he will

employ the authority and dignity of his life to finish and apply it. As none offered so noble a sacrifice, so none lives a more powerful life. As when he was on earth, never man spake as he spake; so now he is in heaven, never did any man or angel plead as he pleads. "If whatsoever we ask in his name," we shall receive, John xvi. 23. surely whatsoever he asks in his own name, will not be refused.

1. This was typified. The strength of his mediation was signified by the horns, ordered by a special precept to be made upon the "four corners of the altar of burnt-offerings," Exod. xxvii. 2. and also upon "the altar of incense," Exod. xxx. 2. As the brazen altar signified the strength of his death, so the golden altar signified the excellency of his intercession; horns in scripture being an emblem of strength, power, and dignity. And perhaps his feet of brass, wherewith he is described, Rev. i. 15. when he appears to John in a priestly garb, signifies his irresistible standing before God in the exercise of that office. Much more may be said of him as it was of Jacob, Gen. xxxii. 28, "As a Prince he hath power with God," by his death and intercession, as well as power with men by his Spirit, and prevails in all when he pleases.

2. It was prophesied of Christ, "Thou hast given him his heart's desire, and hast not withholden the request of his lips," Psa. xxi. 2. This psalm seems to be a comment upon part of the second psalm, or rather a dialogue between Christ and the Father, Christ speaking, ver. 1. and the Father promising him a full victory, ver. 8. which is a prophetical triumph of the church after the victory gained by the passion of Christ. And of

the Messiah, the Chaldee and some of the Jews understand it. The expressions in the psalm are many of them too illustrious to be meant of David, as ver. 4. "length of days for ever and ever," which cannot be understood of David in his royalty as a mortal man. God hath given Christ the right of asking, and grants him whatsoever he asks; he bestows upon him whatsoever he desires, and refuseth nothing that he sues for. The good of his people is the desire of his heart, and the request of his lips, and nothing is refused that his heart wishes, and his lips move for. This of the efficacy of his intercession is the salvation he rejoices in, the pleasing and favourable countenance of God is that which makes him exceedingly glad. He would have little content in the rest of his glory, without this power of prevalence with his Father. Since his intercession for his church is for his own mystical glory, it must be successful, or his own glory would be in part defective, since it is linked with that of his church, which is yet behind. As Christ glorified the Father, so the Father is reciprocally "to glorify the Son," John xvii. 4, 5; which is by giving him a power of asking, and engaging himself to a facility of granting. A promise of granting was annexed to the command of asking: "I will give," Psa. ii. 8; he should not be so ready to request, as the Father would be liberal to bestow. He was promised a mighty encouragement till he had "set judgment in the earth," and wrought a perfect deliverance for his people, Isa. xlii. 4. It is to this contrite person, that he would look perpetually favourably, Isa. lxvi. 1, 2. It is that person by whom the ceremonial law was to be torn in pieces, to whom God promised to look.

3. God never denied him any request which he put up upon earth for the divine glory and his people's good, and Christ himself acknowledges it: "I know that thou hearest me always," John xi. 42. He did but groan in his spirit without moving his lips, ver. 38; and how soon did his groans rise into halleluiahs: "Father, I thank thee that thou hast heard me," ver. 41; as soon as ever he sighed he had an occasion of praise: "He was heard in all his petitions" in the world, Heb. v. 7; heard to purpose, while he was in the days of his flesh encompassed and pressed with the infirmities of our nature; much more will he be heard in the days of his glory. He was not indeed heard for himself at the time of his suffering, so as to have what he begged formally granted, for in that prophetic psalm, Psa. xxii. 3. he complains that he had cried all the day, and God heard him not; his prayer that the cup might pass from him was in specie denied him; that prayer proceeded from a natural fear and horror of an accursed death as he was man, and is therefore said to be in the days of his flesh, when he had our natural infirmities about him; which was not also an absolute desire, but conditional, "if it were possible," that is, if it were not prejudicial to the glory of God, and the salvation of his people; yet in this also he was heard; for though he was not delivered from death, he was supported in it; the death was to be suffered, and yet to be conquered; and afterwards his bloody passion was changed into a spiritual and glorious life by a resurrection. He was heard, a deliverance from his fears and horrors was granted, that he might with courage proceed on in his suffering. Christ sometimes prayed as Mediator, and

for things in order to his mediatorial work; as when he prayed for the raising of Lazarus, that by so great a miracle his doctrine might be propagated, and the faith of his disciples strengthened: "It was for the glory of God, and that they might believe that God had sent him," John xi. 40. 42. In this Christ was never in the least denied, and to this, that speech of his success, "Thou hearest me always," refers. He utters this confidence and assurance in the hearing of the people, "that they may believe that thou hast sent me." "Thou hearest me always," when what I desire tends to the propagation of the gospel doctrine, and the faith and advantage of that people to whom, and for whom, thou hast sent me. But in those prayers he puts up from human affections, and the innocent inclinations of nature, as that in the garden which he put up from a human sense, yet with a condition; and that upon the cross, which he puts up as a man subject to the laws of charity, though he was not formally answered, yet he was not absolutely denied, because he did not absolutely beg, but with a condition expressed, or implied. It was not possible that cup should pass away from him according to the determination of things, and the predictions of the prophets, without a manifest alteration of purpose in God, breach of his word, and the utter ruin and devastation of mankind. And for that upon the cross, "Father, forgive them, they know not what they do," Luke xxiii. 34; a condition is implied, that is, if they did repent and believe. It cannot be supposed that he prayed for their pardon without their repentance, whether they repented and believed, or not; and indeed the motive that he urgeth implies a condition; "They

know not what they do," implying, that when they came to be sensible, and to know with an inward penitent practical knowledge what they had done, that they had crucified the Lord of life, God would pardon them; which, without doubt, he would, according to the tenor of his own promise. But to consider rightly that petition of his in the garden, the refusing his request upon the account of the impossibility of the passing away of the cup, doth strongly conclude the efficacy of his intercession in heaven. The reason why he was not answered, was, because such a grant had been inconsistent with the redemption of his people; and upon the same reason he will be answered in every suit in heaven, because he doth every thing pursuant to the redemption and full felicity of believers. He intercedes not there as he prayed sometimes on earth, as a man, but as a Mediator. If any thing were denied him on earth, because the refusal conduced to the advantage of his elect, it necessarily follows, that he will have all things granted him in heaven, which are for the glory of God, the happiness of his people, and the fulness of their redemption. The same reason God hath now to allow his pleas, which before he had to refuse them. The necessity of his death for redemption, was the cause of the refusal; the accomplishment of redemption, which is that he now intercedes for, cannot be denied him upon the same account, but he will always carry the cause he sues for. As to that petition upon the cross, he was answered in it; many of those whose hands were red with his blood, had their hearts afterwards filled with repentance, and their heads crowned with pardon; and if his prayer upon the

cross was so efficacious for some of his bloody persecutors, shall it have less force in heaven for his affectionate friends, since it is for "those that believe," and "not for the world," that he there intercedes? John xvii. 9. If he were heard always on earth, as he himself asserts, before he had offered that sacrifice; much more in heaven, since he hath completed it, and is now suing out his own right, after he hath paid God his. If his prayers were so prevalent here, before he had accomplished his task of suffering, his intercession is much more prevalent above, since his sufferings are at an end, which are the ground of his intercession.

Now this intercession must needs be efficacious, If you consider,

(1.) His person.

[1.] The greatness of it, a person in the form of God, infinitely more excellent than all the tribes of angels; a person so great, that all the creatures in heaven and earth, and millions of worlds, cannot equal him, they being less to him than a grain of sand to the glorious sun. It cannot be said of all creatures that ever were made, or of all that ever God can make, that in them all dwells the "fulness of the Godhead bodily;" as it is said of Christ, Col. ii. 9. He is not as the highest angel, that must cover his face, and stand before the throne, but the man, "God's fellow, sitting upon the throne with him," Zech. xiii. 7. applied to Christ, Matt. xxvi. 31. He is equal with God, and therefore cannot be refused by God. As his divine nature gave value to his satisfaction, so it gives efficacy to his intercession. His agonies in the garden, and his gaspings upon the cross, were rendered by the greatness of his person mighty to

reconcile us, and, by the same, his pleas in heaven are rendered successful to save us. His humanity being in conjunction with his divinity, is the instrument that receives all its virtue from the Deity. Though he doth not intercede with God, as himself is God, because in that respect he is equal with God, but as Mediator in his human nature, yet his intercession as man receives a power and dignity from him as God, which causes the prevalence of it. What there was of humility and supplication in his prayers upon earth, proceeded from his human nature: what there was of authority and efficacy in his mediatorial interpositions, proceeded from his divine nature. He was bound to die as he was man, taking upon him our sins; he had a right to have his death accepted, as he was God assuming and sustaining our nature. It is a privilege due to the greatness of his person to have his suit granted, as it is his duty as the High Priest of his church to present it in the holy of holies. The infinite worth of his prayers results from his divine nature, as well as the infinite worth of his passion, and being the intercessions of a divine person, they are as powerful as his sufferings were meritorious. In regard to this greatness of his person, God seems to stand in an admiring posture, at the approach of Christ to him: "Who is this that hath engaged his heart to approach unto me!" Jer. xxx. 21. and presently the decree passes out for the confirming the fruits of his mediation in the fullest manner, and "ye shall be my people, and I will be your God," ver. 22. taking them as his own property, and giving himself to them as their portion Nothing can be denied to so great a person. We know the suits

of princes meet with greater success than those of peasants. In the same capacity that Christ performed his oblation, he manages his intercession; it was "through the eternal Spirit," the strength of his Deity, he offered up himself to God; and so through the eternal Spirit, the strength of his Deity, he presents his supplications to God.

[2.] His near relation to the Father. As there was to be a respect to him in regard of the greatness of his person, so there was an affection due to him in regard of the nearness of his relation. It is against the rules of justice to deny him his requests, because of his obedience; and against the rules of goodness to deny him his respects, because of his alliance. As he was from eternity begotten by the Father, and his particular delight, his person cannot but be very acceptable to God. It is upon this relation his consecration to his eternal priesthood is founded, which he exerciseth in this administration: "The word of the oath makes the Son a priest, who is consecrated for evermore," Heb. vii. 28. Upon account of this relation he had the power of asking, and the privilege of obtaining: "Thou art my Son—ask of me," Psalm ii. 7, 8: it is this relation enters thee into this honour and glory; this prerogative had not been granted, but as thou art my Son; and when he went into heaven to appear in the presence of God for us, he was entertained as a Son-Priest, not only as a Priest in relation to us, but as a Son in relation to his Father: "We have a great High Priest that is passed into the heavens, Jesus the Son of God," Heb. iv. 14; and the text implies that he manages his advocacy in heaven with God as a Father, rather than with God as a Judge:

"Advocate with the Father." He appeals to God in heaven under the title of a Father, as God considered him in all his expressions to him in the world as his Son: "This is my Son, in whom I am well pleased; this is my Son, hear him;" carrying himself in all ways of paternal tenderness to him while he was upon earth, who cannot but be as strong now he is in heaven; he always considered him in the capacity of his Son, as well as our Surety. As Christ was placed in this office as a Son, so he doth manage it as a Son; in the same capacity he was placed in this function, he doth exercise this office. Now, what can render his intercession more efficacious than his relation? If Moses a man could screen a people from Divine anger, and cool the wrath of a provoked God, by interposing between God and the offenders; so that God should say to him, "Let me alone, that my wrath may wax hot against the people, and I may consume them at once," Exod. xxxii. 10; and when Moses would not silence his cry, God at length would silence his wrath, ver. 14. If Moses, who was dignified only with a glorious title of his friend, with whom he spake face to face, had so great a power, how forcible must be the interposition of that person, who hath the more illustrious title of that of his Son! What suit can be cast out of the court that is presented by a beloved Son, of whom he hath signally pronounced that "in him he is well pleased," and well pleased with whatsoever he doth? Denials would be an argument of displeasure, not of a well-pleasedness; it would then be a Son with whom I am displeased, if any plea he makes be rejected as invalid, to whom should he grant any thing if he refused his Son, and his Son upon the same throne with himself,

and put a slur upon him in the face of the whole host of heaven? If an earthly father knows how to give good gifts to his children that ask him, a heavenly Father doth much more, and most of all to an only begotten, and only beloved Son, for whose sake he loves all his other children. It is a consideration that discovers the sincerity and tenderness of divine mercy. Had not God intended to hear him in all his requests for us, he would never have appointed one so nearly allied to him to plead our cause; one that he could not deny without some dishonour to so near a relation, and a reflection upon his own affection, as he might have done to some inferior person. God would not love his Son according to his own greatness, if he did not express it in the most signal marks of his favour.

[3.] The special love God bears to his person for what he hath done in the earth, and doth yet in heaven. Could there have been any increase of the fatherly affections to him, his person had been more endeared to God after he had performed so exact an obedience: after he had triumphed over the enemies of his Father's honour, he might challenge as a reward the most sprightly sparklings of his Father's affection. What could hinder the grant of his suit, when the flames of that wrath in his Father's breast, which was a hindrance to any request, were quenched? Since justice was silenced, no other voice could be heard but that of tenderness and love, which was the spring of that power he gave him after his conflict, power in heaven as well as in earth, Matt. xxviii. 18. which may comprehend a power with God, as well as a power over angels; a power with God, not over God. Though the relation of a son be endearing, yet, when the quality of obedience is added to the

dearness of that relation, it enlarges and inflames paternal affection, and renders the Father more inclinable to grant any request that is made to him by such a person; as a king will listen more to the petitions of a son who hath done him signal service, and brought by his achievements a renown and honour to his name and government, than to a son barely in the relation of a child, without testifying the same affection and obedience in such eminent enterprises. If the Father had so special a care of Christ in the management of his office in the world, as to "uphold him in his arms," Isa. xlii. 1. and support him in the depth of his misery; much more delight hath he in him now in heaven, since he hath brought that honour to him, that no created men or angels were ever capable to offer him. He will not be insensible of so great an obedience, or stain that glory he hath given him for it, by denying any thing he presents to him. How can God express a greater affection to him, than by committing the government of the world into his hands? And as the apostle argues in our case, Rom. viii. 32. from his delivery of his Son up for us to an assurance of the free gift of all things else, so it may in this, since he hath put the sceptre for a time into his hands, and from a boundless affection invested him in the government of the world, how shall he refuse him any thing in the confines of it; since he hath during this state of things committed all judgment and power, or rule to him? John v. 22. If this intercession upon earth for transgressors was a motive to God to clothe him with so great a glory, as hath been before mentioned from Isa. liii. 12, his intercession in heaven, every way as delightful to him, would excite him to confer a greater glory on him

were it possible for him to be elevated to a throne of a higher pitch. The one hath as mighty an influence upon his affections as the other, and there is the same reason for both. There is an intimate union and an affectionate communion between the Father and the Son in heaven, in regard of this advocacy: "Believe me that I am in the Father, and the Father in me," John xiv. 11. which he speaks upon a discourse of his ascension, ver. 2, 3, and to encourage them to ask in his name, after his going to the Father, ver. 13. Believers have not only an Advocate with the Father for them, but the person that was offended is now united to them in their Advocate by an indissoluble league and communion and unalterable affection. And as whatsoever we ask in his name, should be, "that the Father might be glorified in the Son," ver. 13, so whatsoever Christ sues for is for the same end, which must needs in the very act of it fix him more strongly in that affection, which was due to him upon the account of his eternal alliance and his unspotted obedience.

(2.) It must needs be efficacious in regard of the pleas themselves, the matter of them.

[1.] The matter of his plea is holy. It is as was said, that the Father might be glorified in the Son in regard of his holiness and righteousness, and it is included in the text, by the epithet righteous, "Jesus Christ the righteous," righteous in his person, righteous in his office as an Advocate, both in the pleas he makes, and the manner of managing them. He is "holy, and harmless, and undefiled" as a High Priest, Heb. vii. 26. All his petitions are as himself, unspotted, his suit is as holy as his nature; if there be no guile in his mouth, there can be no iniquity in his plea. Our prayers are

of themselves rejected because of their impurity; Christ's intercession is accepted because of its perfection. If a sinful Jacob prevailed with God, much more must a perfectly holy Jesus, presenting nothing to God but what is becoming the purity and mercifulness of his own nature to grant. If his blood were "without blemish," 1 Pet. i. 19. his intercession must be without spot, because the one is the sole foundation of the other.

[2.] It is nothing but what he hath merited. He doth not desire as a bare supplicant, but pleads in a way of right and justice. What he sues for is due to him from God's truth, because of his promise, and from God's righteousness, because of his merit. So that he intercedes for no more than he hath purchased, and may demand as a due debt. It is necessary God should render what he owes to that person who hath merited of him; he would be unrighteous if he did not, or put a note of insufficiency upon the sufferings of his Son. What he pleads for in heaven, is nothing but what he sued for on earth, John xvii. 4, 5. upon the account of his glorifying his Father, that is, rendering to him what was due by agreement between them; no doubt but the same argument is used by him in heaven, the matter of his plea is what he hath merited, namely, pardon of sin, sanctification, continuance of justification, all which he sued for in that chapter. The Father hath acknowledged it already a just demand; for by his raising him from the dead, he hath given his approbation of all the acts of his life, not only to his death whereby he merited, but to his prayers whereby he supplicated for those things which he now solicits for in heaven upon the account of the glory he did, by his incarnation and passion, bring

to God. No plea can prevail against him, since he hath conquered his enemies, wiped out the guilt of sin by his sacrifice, condemned sin in the flesh, led captivity captive, and all this not by a mere strength, but by a legal right, having satisfied the rigours of the law, prevailed at the tribunal of justice, which was the sharpest tug and hardest conquest, all which God hath subscribed to, by setting him at his "right hand far above principalities and powers," Eph. i. 20, 21. Yet in as legal a way as he merited it, he might sue out the fruits of his merit. Shall he not much more prevail at the throne of grace by his intercession, since the mouth of justice, which gave life and strength to all suits against us, is perfectly stopped by the merit of his death? It hath nothing to except against the issues of mercy upon the perpetual pleading of that merit; what he doth sue for is rather short of, than outweighs his merit. An infinite merit deserves infinite blessings, but all the blessings he solicits for are finite in themselves, though proceeding from infinite grace, and purchased by a payment of infinite value. God cannot be unjust to detain the goods and the price paid for them: Christ must have his death and sufferings given back again and unaffected, which is impossible; or else have the fruits of his death given to him, and to those for whom he suffered.

[3.] Whatsoever he pleads for is agreeable to the will of his Father. The will of Christ whereby he intercedes, is the same with the will of the Father with whom he intercedes; and when the will of an eternal mercy, and the will of an infinite merit, meet together, what will not be the fruit of such a glorious conjunction! As on earth he did nothing but what he saw the Father do, John

v. 19, 20. so he intercedes for nothing but what he knows the Father wills. What he did on earth was not without, but with his Father's will; what he doth in heaven hath the same rule. As they were joined in the counsel of reconciliation and peace, which was "between them both," Zech. vi. 13; so they are joined in the counsel of advocacy and intercession, which is between them both, the one as the Director, the other as the Solicitor. Their wills are in the highest manner conformable to one another, and the will of the Father as much known by the soul of Christ in heaven, as it was on earth. He asks nothing, but he first reads in the copy of his Father's instructions, and considers what his will was. He reads over the annals of his Father's decrees and records, he doth nothing but what he sees the Father do, he takes the copy of all from his Father, and whatsoever Christ doth, the same doth the Father also. They have but one will in the whole current of redemption, so that he can plead nothing in regard of the persons for whom he appears, and the good things he desires for them, but it is according to the will of God. When he came into the world, he came to do his own will, that is, not his own will alone, but "the will of him that sent him;" and when he returned, he went up not to do his own will, but the will of him that accepted him. The persons were given him by God for the ends which he intercedes for; the words Christ gave them, were first given him by God, and this will of God, and his people's receiving his words, he urgeth all along as an argument for the grant of his prayer, John xvii. 8, 9. His intercession is in some sort a part of his obedience as well as his passion; by his obedient suffering he learned a further act of obedience,

Heb. v. 8, which could not be practised here, but in heaven. The apostle seems to refer this obedience to that part of his office as High Priest in heaven after the order of Melchisedec, which he discourseth of in that chapter. His whole advocacy is but pursuant to that command given him by his Father, of losing none of those that God had given him, but "raising them up at the last day," John vi. 39. What he doth in heaven is in a way of obedience to this obligation, and conducing to this end. There is not an answer of prayer which is the fruit of his advocacy, but the design of it is that "the Father may be glorified in the Son," John xiv. 13. As he glorified his Father on earth by his suffering, so he glorifies the same attributes by his intercession in heaven; it is for the glory of divine grace that the one purposed, and the other acted, Eph. i. 5, 6. If he gives blessings for the glory of his Father, he then in his suit urgeth the glory of his Father as an argument to obtain them. God must then be an enemy to his own glory, if he be deaf to his Son's suit; and since the Advocate's plea is suitable to the Father's will, he cannot reject the will of his Son without offering violence to his own will. They are both one in will, and one in affection. His human will cannot desire any thing in opposition to the divine. Though he desired the passing away of the cup here, which was not agreeable to the Divine will, yet it was without any sin, because with submission to the Divine will; but since he is stripped of our infirmities, and hath no furnace of wrath any more to suffer in, there cannot in his intercessions be so much as a conditional dissent from the Divine will. What Christ acts now, is upon that foundation which he laid

here according to God's instructions. Christ had not come, had not God sent him; the world had not been reconciled, had not God employed him upon that errand; the whole plan was laid by him, it was his own purpose: should God deny any thing which was founded upon this his will, he would be mutable and deny himself, deny his own act and deed in denying the fruits of that work, which was designed and cut out by himself. The intercession of Christ concurring with the eternal design of God, with his will, with the good pleasure of it, and being for the glory of his grace, he must be beloved in and for that very act of mediation, and consequently prevalent in it. To conclude, it was God's will to make any of you children, and he took a pleasure in proposing and effecting it, Eph. i. 5; and will he stop his ears, when the wants of those children are presented to him for supplies by their mighty Advocate, who acts nothing but what is agreeable to the eternal pleasure of his Father's will?

(3.) In regard of the foundation of his intercession, his death. His intercession must be as powerful as his satisfaction. As he was a mighty Surety for the discharge of men's debts, so he is a mighty Intercessor for the salvation of men's souls; because his intercession is in the virtue of his satisfaction: he is an Advocate, but by his propitiation, both are linked together in the text. His intercession being founded upon his death, his death may as soon want its virtue as his intercession its efficacy If his blood is incorruptible, which must be concluded from the antithesis, "We are not redeemed with corruptible things, but with the precious blood of Christ," 1 Pet. i. 18,19;—if his blood be incorruptible as being precious in the eyes of God,

his intercessions are undeniable, as having an equal value in God's account. If his blood hath the same virtue now, which it had when it was first presented to God, his pleas must have the same virtue with his blood; as the one was owned, the other cannot be refused. There is a necessary connexion between the perfection of the one, and prevalency of the other. If his sacrifice be perfect, his plea upon it must be prevalent; if his plea be not prevalent, it must conclude the imperfection of his sacrifice. A fiat must be set upon all his petitions, since he hath finished his passive obedience. What greater rhetoric can there be in the tongues of men and angels than in the tongue of Christ? Yet all his eloquence cannot be so powerful, as that of his gaping wounds. His blood hath the same efficacy in heaven that it had on earth, it speaks the same things, and must meet with the same success. His merit must be deficient before his intercession can be unsuccessful, and his blood will not want a voice while his death retains a satisfactory sufficiency. Having by his bloody obedience silenced justice, that it cannot put in any exception, he hath nothing to do but to solicit mercy, prone enough to bestow all good upon those that love him and believe in him.

(4.) In regard of the persons he intercedes for. They are those who are the special gift of God to him, as dear to the Father as to Christ, "They are thine," John xvii. 9. Thine as well as mine, thine before they were mine, thine in purpose, mine by donation. There is a likeness in the love the Father bears to his people, to that love which he bears to Christ. It is the argument Christ himself uses for the grant of what he desired in that intercessory model, "That the world may know

that thou hast loved them as thou hast loved me," John xvii. 23. not that the Father might have a rise for his affection, but an occasion for the manifestation of his affection in the view of the world. And though Christ doth pray the Father, yet he intimates how easily his prayer for them would be granted, because, saith he, "the Father himself loveth you:" "At that day you shall ask in my name, and I say not unto you that I will pray the Father for you, for the Father himself loveth you, because you have loved me," John xvi. 26, 27. Do not think the Father is so full of revenge that he must be earnestly pressed to be merciful to you; I do not say I will pray the Father for you, he of himself is inclinable to embrace you with the tenderest affection; he hath for your love to me a particular kindness for you. It is as if a favourite should say, I will entreat the king for you; but I need not, for he bears you such an affection because you are my friend, and belong to me, that he will from his own inclination be ready to do you all good. Christ doth not here deny his intercession for them, which before he had promised them, but would have them in their dependence consider, not only his suing for them, but fix their mind upon the Father's love to them, and assure themselves there is nothing but they may expect from his immense bounty and infinitive affection. The Father himself loves you, in the greatness of his majesty. He hath as deep a stamp of affection to you as I myself have, and, as you know, I have manifested to you. The persons he intercedes for, are those whom the Father loves, those whom the Father hath given him, those whom God hath justified, those for whom himself is a propitiation, those for whom he died and rose again; Rom.

viii. 33, 34. Since they were the persons for whom he was intended as a sacrifice, and for whose good his glorious resurrection and exaltation were designed; there is no doubt but his intercession shall be accepted for them. When the love of the Father to the Advocate, and his love to his clients, meet together, what a glorious success must be expected from such an intercession!

(5.) It is evidenced by the fruit of it.

[1.] Before his sacrifice. The text intimates it; as he was a propitiation for the whole world, that is, for all ages of the world, so he is an Advocate in all ages of the world. How could the execution of God's vengeance upon the world for sin at the first commission of it have been prevented, but by the interposition of the Son of God? He interposed then by virtue of a promise to offer himself a sacrifice, he interposeth now by virtue of his actual performance. If it were so prevalent as to support the world for so many ages, in the midst of that abundance of mire and dirt which should overflow it, and to save those that should believe in a promised Messiah; it is much more powerful to save those who believe in a sacrificed and conquering Messiah. For as he was a Lamb slain from the foundation of the world, so by the same reason he was an Advocate pleading from the foundation of the world. The credit of his plea is the same with that of his passion; as he was a sufferer by promise from the foundation of the world, so he was an Intercessor by virtue of that promise. There is the same reason of his intercession upon the credit of his future suffering, as there was for the pardon of sin upon the credit of his future passion. Those who were saved before, were saved upon the account

of his life, as well as we; as they were reconciled by his death, as well as we: for God made not several ways of salvation, one for them, and another for us, Acts xv. 8, 9. 11. They were saved by faith, by the same grace of Christ. And his future death being a sufficient ground from the foundation of the world for the pardon and salvation of those who believed in him, because it was not possible, in regard of the greatness of his person, and faithfulness of his trust, that he could fail in the performance of the condition required of him, and God knew he could not; and besides his own stedfast resolution, and his ability to accomplish his undertaking, God having given him promises of his omnipotent assistance; upon those accounts, Christ might with confidence be, even before his coming, a powerful Advocate for those that laid hold upon the promise by faith. Though he was not actually installed in all his offices, yet he exercised them (if I may so speak) as a candidate: as a King, he ruled his church; as an Angel, he guided his Israel; as a Prophet, he sent the prophets of the old testament, and revealed his will to them. So, though he was not a perfect Priest till he was a propitiation for sin by the oblation of himself as a grateful victim to God, (because propitiation could not be made without blood,) yet upon account of the promise of his suffering he did exercise that part of his priesthood, whereupon the sins of many were pardoned. God was then a pardoning God, and a God blotting out iniquity; and whenever Christ interposed himself for his people, he was answered with "comfortable words," Zech. i. 13. And though it be said that Christ upon his ascension went to "appear in the presence of God for us," Heb. ix. 24. this

excludes not his former intercession in heaven. He tells the disciples that he went to heaven to prepare a place for them, yet the place is said to be "prepared before the foundation of the world," Matt. xxv. 34. He interceded before as a promiser, he intercedes now as a performer; and if his intercession then was graciously answered with "comfortable words," his intercession now hath a ground to meet with a no less acceptable entertainment.

[2.] After his sacrifice, in the first-fruit of it, the mission of the Holy Ghost. God gave a full proof and public testimony of the vigour of his interposition, in that abundance of the Spirit, which he poured forth upon the apostles at the day of Pentecost, and in sending the same Spirit to dwell in the hearts of believers; and the gracious operations of this Spirit in the hearts of men are infallible evidences that his intercession is still of the same force and efficacy. He had acquainted his disciples before, that he would pray the Father, and he should give them another Comforter, John xiv. 16. We find not any prayer of Christ for the Spirit upon record, while he remained upon the earth; he prayed for this Spirit after he went to heaven, for he seems to speak of it, as that which was to be acted by him after his going from them; and, saith he, "The Father will send the Comforter in my name," ver. 26; that is, as a fruit and a manifestation of the great interest I have in him. This was so great a pledge of the prevalency of his advocacy, that a greater could not be given. As soon as ever he was at God's right hand, and had put up his petition for it, before he had long ascended his throne, he received the promise of the Holy Ghost, Acts ii. 33; that is, the Holy Ghost which had been promised, the richest gift,

next to that of his Son, that could be presented to man. As the apostles had but little hopes after his death of his being a Redeemer, till they saw the truth of his resurrection; so they might have as little expectations of his mighty power in heaven after his ascension, till he gave them this token of it in the mission of his Spirit. The Spirit indeed was in some measure sent before, when he was an Advocate designed. The live coal, which seems to be an emblem of the Spirit, was taken from the altar, a type of Christ, Isa. vi. 6; but much more richly poured out, when he was an Advocate installed. The old testament had some drops, and the new testament full effusions and showers. Though all the blessings of the new covenant are the fruits of Christ's death and intercession, yet the first-fruit of it was the Holy Ghost, as the person, who by office was to convey to us, and work in us, the blessings of the covenant sealed and settled by the blood of the Redeemer; and therefore the promise of the Spirit is the first promise of the new covenant: "I will sprinkle clean water upon you, a new spirit will I put within you; and I will put my Spirit within you," Ezek. xxxvi. 25—27. This was the first thing Christ solicited for, when he came to heaven, as the first blessing of the new covenant; and though he gave his disciples in his prayer, John xvii. an essay, whereby they might well imagine what should be the substance of his petitions in his state of glory, yet he tells them not positively of any particular thing, but of this of the Comforter: "I will pray the Father, and he shall give you another Comforter." This was the first boon he begged after his ascension; this was granted him, and with this the riches of heaven, and the blessings of eternity, to

pour down upon us; which the apostle notes, Tit. iii. 6. when he speaks of the shedding of the Holy Ghost abundantly and richly by the Father, but through Jesus Christ, our Saviour, as the choicest witness of the irreversible validity of our Saviour's intercession with the Father; so that we may as well conclude in this case, as the apostle doth in a like case, of the love of God: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32. So, since the intercession of Christ hath been so efficacious for a gift of so great a value as the Holy Ghost, wherein the gift of whatsoever was great in heaven, was virtually contained, should it not be a warrant of assurance to us, that nothing will be denied to the solicitation of one, who in his very first request hath been so inexpressibly successful?

VI. The particularity of this intercession. Christ is an Advocate for believers only, and for every believer in particular.

1. For believers only. It is their peculiar privilege. It is not every name he takes into his lips, Psa. xvi. 4; the names of those who hasten after another god, who own another god, and another mediator, he would not offer their drink-offerings, or back them by any solicitation of his own for acceptance; he would deny them, and not assert them for his clients, nor be a High Priest for them, to offer any of their sacrifices: for those who believe not in him as Mediator, disown that God by whom he was sent for the redemption of the world; and therefore he disowns, in his mediatorial prayer, the whole unbelieving impenitent world: "I pray not for the world, but for them which thou hast given me," John xvii. 9; it is not

agreeable to his wisdom to intercede for those who reject him. He is an Advocate, but only for those who entertain him: he manages no man's cause who is not desirous to put it into his hands. Advocates manage the business only of those who enter themselves their clients. As he prayed not for the world on earth, so much less doth he in heaven. No person hath an interest in his intercession, but he that by faith hath an interest in his satisfaction. Though his death was the remedy of our evils in a way of satisfaction to divine justice, yet the application of this remedy by the act of his priesthood in heaven, is only to those that repent and believe; in the text, "We have an Advocate with the Father," we that walk in communion with God; though he be a propitiation for the world, if any should take it extensively, yet he is not an Advocate for the whole world, but for those who separate themselves from the world by believing on him.

2. For every believer particularly. The text intimates, "we have an Advocate," every one of us. "If any man sin;" sin is a particular act of a person, and this advocacy is for every particular sin, that the accuser can charge the criminal with. Advocates answer every particular charge against every particular person whose name is in the roll of their clients.

There is indeed an intercession for the church in general, in the time of its sufferings; so he interceded for mercy on Jerusalem, and the cities of Judah, in the time of the Babylonish captivity, Zech. i. 12. What the high priest did in a shadow, that doth our High Priest in the substance: when he went into the holy place, he bore the name of "all the tribes of Israel upon his breast," Exod.

xxviii. 29; and when our Saviour was preparing to sacrifice himself, and afterwards to ascend into the heavenly sanctuary; he prayed not only for those that were then with him, the whole church at that time, but all believers, even to the end of the world, were then presented to God by him: "Neither pray I for these alone, but for them also which shall believe on me through their word," John xvii. 20; comprehending them all in one mass, in that intercessory prayer. And though he did not particularly name every one of them, yet since his divine understanding was furnished with omniscience, he knew them all distinctly in their successive appearances, and varieties of conditions in the world. But his pleas in heaven are particular, according to the particular persons he solicits for, and the particular necessities wherewith they are encumbered. It was for Peter's person in particular he prayed when he was on earth, and for the preservation of that particular grace of faith, to recover from under the temptation that was ready to invade him: "But I have prayed for thee, that thy faith fail not," Luke xxii. 31, 32. "Thee," his person; and "thy faith," his case. He is a High Priest over the house of God, Heb. x. 21. and therefore over every member of the house and family; upon which the apostle founds his exhortation to every one to draw near with a true heart, and in full assurance of faith. Men pray in particular for themselves and others, and Christ hears in particular: "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us," 1 John v. 14. The Son of God, of whom he was speaking, hears us in particular, what we request in particular; and as he hears us, he pleads for us, he offers "the prayers

of all saints," Rev. viii. 3. and therefore of every saint upon every occasion, with a particular plea and incense of his own; there is not one but he keeps in his remembrance, nor one request but he presents to his Father, though not by an oral expression of every man's name and cause, yet by some distinct way of representation of them and their wants to God, not so easily conceivable by us in this state of obscurity and darkness. As the devil is an accuser in particular, and cannot well be supposed to accuse all in the gross; so Christ stands particularly to excuse them, and frustrate the indictment. They were given to him in particular, and he pleads for them as given to him, and as they were the property of his Father, John xvii. 6. 9—11. God knows all his own in particular, and Christ hath a care of them in particular. Christ hath a charge of every one's person, he is to raise every one of them at the last day; he is to give an account of every one's case. Again, he intercedes for those that "come to God by him," Heb. vii. 25; but those that believe, come not in the gross to God by Christ, but by a particular act of faith in every one; and for every such comer, Christ lives for ever to make intercession for them. As he saves every comer to God by him in particular, so he doth particularly use the means of salvation for them; that is, his intercession. He hath his life for ever, and his standing office of advocacy for ever, to make a distinct suit for every one, upon his application to God by him, in the methods of that court where he exerciseth this function. And as every believer owns Christ in particular, so Christ will confess them by name plainly and clearly, "I will confess his name before my Father," Rev. iii. 5: every indivi-

dual person will be named by him at last, in his final sentence, and every individual person is named by him in his intercessory office; the name is confessed, the grace owned, and the merit of the Redeemer pleaded by him as an Advocate before his Father. He is entered into the holy of holies, with all the names of those who belong to him upon his breast.

VII. What Christ intercedes for. In general his intercession for believers is as large as the intent of his death for them: whatsoever privilege he purchased for them upon the cross, he sues for upon his throne. His intercession is the plea upon the account of his satisfaction, which was the payment.

He intercedes for the church in all its states and conditions. As soon as ever the news of the state of the world, and the condition of his church in it is brought to him by the angels his messengers, Zech. i. 11, 12. and the seventy years of captivity in Babylon were expired, he presently expostulates with God for the withdrawing his hand, and restoring their freedom. There is not any weapon formed against the church, blunted; any design hatched against his people, abortive; any seasonable rescue; any discovery and defeat of clandestine and hellish works of darkness; but they are fruits of the diligence and industry of our Advocate, and the benefits of his intercession. Let the profane world look upon them as products of chance; let natural religion regard them as works of common providence; let us look upon them in their true spring, and their proper channel. Since God grants all things upon the account, and acts all things by the hands of a Mediator; all things flow to us through the intercession of Christ. Since all things were purchased for us by the

sacrifice of Christ, he is an Advocate to sue out what he merited for us as a Surety; and since the mission of the Spirit was the first-fruit of this office, after his taking possession of heaven, it must needs follow, that all the works which the Spirit began, and doth accomplish in the soul, are fruits of it also. Therefore Christ said, "He shall receive of mine, and show it unto you," John xvi. 14: he shall take of mine, what is mine by purchase, what is mine by plea, what is mine by possession, and show it to you. The casting out the accusations of Satan from the court of justice, the casting them out of our own consciences, the pardon of our transgressions, the healing of our natures, our support against temptations, perseverance in that grace any have, and, perfection of that grace any want, and, at last, the perpetual residence of our souls with him, are procured by him as an Advocate, as well as purchased by him as our Surety.

1. Justification. Christ is an Advocate, in opposition to an accuser.

(1.) In the matter of justification, the scripture represents God as a Judge, and Christ as an Advocate, pleading his blood and death; and when we come for justification, we come to God as the Judge of all, listening to the voice of that blood of Jesus, the Mediator of the new covenant: "Ye are come to God the Judge of all, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel," Heb. xii. 23, 24. We come to God as a Judge, and also to the blood of sprinkling, whereby he was appeased, of which "the spirits of just men made perfect" are a full testimony. To this blood we come, as it is a blood of

sprinkling, in regard of its imputation to us; and as it is a speaking blood, in regard of its solicitation for us. Our triumphant justification by God, the apostle places upon this as the top-stone in the foundation; he first lays it upon the death of Christ, next, with a "rather," on the resurrection of Christ; and lastly, with an "also" upon his intercession: "It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 33, 34. Justification by God, as opposed to condemnation, is ascribed to Christ, and to his intercession, as completing it, and putting the last hand to it. In the title of an Advocate, there is respect to judicial proceedings: in the method of this proceeding, God is considered as the Judge, man as the arraigned criminal; Satan is the accuser, "the accuser of the brethren," Rev. xii. 10. who brings in the indictments of sin, pleads the righteousness of the law, solicits for judgment upon his accusation, and the execution of the curse due to the crime; our own consciences may be considered as the witness, and the law as the rule both of the accusation brought in, and of the judgment demanded. Christ is considered as an Advocate in opposition to Satan the accuser, pleading the efficacy of his merit against the greatness of our crimes, and his satisfaction to justice by the blood of his cross, against the demands of the law, whereby the sentence of condemnation due to us, as considered in ourselves, is averted, and a sentence of absolution upon the merit and plea of our Advocate is pronounced, and Satan cast out; and this upon a universal rule of righteousness, which suffers not that which is either a criminal or pecu-

niary debt to be twice paid. And in the text wherein it is said, "We have an Advocate with the Father," in case of sin, the Father is implied to be the sovereign Judge, sin to be the crime, and Satan, though not mentioned, to be the accuser. And this advocacy is there expressed to be, not for preventing sin, to which Satan excites us, but the pardoning sins committed, for which Satan accuses us, procuring an acquitting sentence for us from the Judge of all the earth, and indemnity from the punishment merited by our crimes, but stopped by his plea. As Christ appeared as an Advocate against Satan when he would be Peter's winnower, "I have prayed for thee," Luke xxii. 31, 32; so he appears as Advocate against Satan, when he steps up as our accuser. Now the intercession of Christ being opposite to the accusations of the devil, as the one would reduce us under the actual execution of the legal sentence, so the other hath a contrary effect, pleading for our justification by the application of his righteousness to us, and the acceptation of it for us, that we may stand clear before the tribunal of God.

(2.) Besides, Christ's blood speaks contrary, or puts up contrary demands, to what Abel's blood laid claim to. The blood of Abel pierced heaven with its cries, and solicited a condemning vengeance on the head of Cain; the blood of Christ on the contrary must then cry for justifying grace on the person of every believer, otherwise it would not speak better things than Abel's blood did, but the same things: that called for punishment, this for pardon; that desired the death of the murderer, and this sues out the life of the rebel.

(3.) And further consider: since his blood is a speaking blood, it shows that the intercession of

Christ is managed in the virtue of his blood. The same thing therefore which was the end of the effusion of his blood, is the end of the solicitation or elocution of his blood; his blood was shed for the expiation of sin, and bringing in an everlasting righteousness, that sinners might not be condemned, Dan. ix. 24; his intercession is for the application of this propitiation, that believers might be justified. Christ pleads the propitiation made by his blood, and accepted according to the rule of application by the faith of the repenting sinner.

(4.) Again: if Christ prayed for this on earth, when he prayed for his glory, he solicits for it also in heaven, when he prays for his glory, "Father, glorify thy Son," John xvii. 1; he prays for his resurrection, ascension, sitting at the right hand of God; not only as it was his own personal concern, but as it was terminative for his believing people, as ver. 2, intimates; and ver. 10. he expresses himself to be glorified in them. Now, as he died for the pardon of our sins, so he rose again for our justification; as he therefore desired his resurrection, so he desired it for the same end for which it was intended and promised, namely, our justification: and therefore virtually begged our justification in the petition for his glory. Now, since he hath gained the request as to his own person, and as to a fundamental justification in his resurrection, and exaltation in heaven; yet it not being perfectly accomplished in all the ends of it, he moves still by his intercession for the actual justification of every one that comes, furnished with the gospel condition, "to God by him."

Upon the whole, we must consider, that though the propitiation made on the cross by the blood of Christ be the meritorious cause of our justification,

yet the intercession upon the throne made by the same blood of Christ, as a speaking blood, is the immediate moving cause of our justification. The propitiation Christ made on the cross, made God capable of justifying us in an honourable way; but the intercession of Christ as pleading that propitiation for us, procures our actual justification. The death of Christ accepted, made justification possible; and the death of Christ pleaded by him, makes justification actual: righteousness to justify was wrought by him on the cross, and righteousness justifying is applied by him on his throne. Our justification was merited of God by his death; the merit of it acknowledged by God at his resurrection; and is conferred on us, when we believe, by his intercession. When a soul believes, Christ recommends him to God as a performer of the condition of the new covenant, and thereupon pleads his death for him, and demands his actual admission into that favour which was purchased; and thus by him as our living Advocate, exercising his priesthood in heaven, we receive the atonement, Rom. v. 10, 11.

2. Daily pardon. This is principally intended in the text, "If any man sin;" if any one of those who walk in the light, in communion with God and Christ, which cannot be without justification, "if any man sin, we have an Advocate," that is, in case of sin after justification. We contract daily debts by committing daily sins, and there is not a day but we deserve the total removal of justifying grace, that God should revive the memory of his former justice, and cancel the grants of his lately conferred mercy; and how could we avoid it, if Christ did not renew the memory of his propitiation before his Father, which first procured our

admission, and is only able to maintain our standing? Every sin brings in its own nature an obligation to punishment, that is, guilt; sin and guilt are inseparable. That which hath no guilt, is no transgression. This intercession of Christ answers the obligation which every sin brings upon us, as well as it did answer all the obligations at our first coming into the presence of God. It is upon every sin he doth exercise this office, and by his interposition procures our pardon thousands of times, and preserves us from coming short of the full fruits of reconciliation at first obtained by him, and accepted by us. He that had been stung a second time by the fiery serpent, must have had a fresh influence of the brazen serpent for his cure, as well as the first time he was wounded. As sin daily accuseth us by virtue of the law, so Christ daily pleads for us by virtue of his cross; sin charges us before the tribunal of justice, and Christ by his intercession procures our discharge from the court of mercy.

3. Sanctification. As he is a Priest set on the right hand of the throne of the Majesty on high, he preserves the stability of the better covenant, the new covenant, and perpetuates the fruits of it; justification in blotting out the memory of our sins, and sanctification in writing the law in our hearts, Heb. viii. 1. 6. 10. 12. He is the Author of our first sanctification by his intercession, as the first-fruits of it was the sending that Spirit, by whose powerful operations the soul is reformed according to the divine image; and he is the author of our repeated sanctification by the exercise of his advocacy. He is an Advocate in case of sin—in regard of the guilt, that it should not remain upon our persons; in regard of the power, that the contagion of it should not seize upon our vitals; in

regard of the filth, that it might not remain, to unfit us for a fellowship with the Father and himself. His intercession in heaven is a continuation of that intercession on earth, whereby he testified his desire, that we might be kept from the evil while we resided in an infectious world, "Keep them from the evil," John xvii. 15; and "sanctified through his truth," while we are upon an earth full of lying vanities, ver. 17. The end of his intercession is not for sharpness of wit, a pompous wealth, a luxurious prosperity, or a lazy peace,—such things may be hurtful; but for faith, holiness, growth, wherein we can never be culpable. His intercession is not employed for low things, but for such as may fit us for an honour in another world. Mortification of sin, and holiness of conversation, are therefore called "things above, where Christ sits at the right hand of God," Col. iii. 1. compared with ver. 5, &c. things which come from above, by virtue of that session of Christ at the right hand of God, and the office he doth there exercise, which the apostle explains to be a mortification of "our members which are upon the earth," and since the great reason of his exaltation, is his "hating iniquity" and "loving righteousness," the end of his exaltation and of his intercession in that state, is to manifest the same disposition, in the perfect expulsion of sin, and the full implantation of righteousness in us. The same dispositions which animated him to a dying on the cross here, do animate him to his intercession above, which is nothing else but a presenting his death, and a presenting not only his death, but all the motives which moved him to it, and the ends he aimed at in it: "He is manifested to take away sin," 1 John iii. 5; manifested in his humiliation on earth, manifested

in his exaltation in heaven, to take away sin; sin in the pollution, as well as sin in the guilt. What he designed in the one, he designs in the other; the same end he aimed at in dying, he aims at in interceding. Since he is an Advocate in the virtue of his blood, he is an Advocate for the ends of his blood. He will not let sin continue in his members, which he came to wash off by his blood. As long as his love to righteousness and his aversion from sin continues in him, so long will he be acting in heaven, till he hath in the highest manner manifested to the full his affection to the one, and disaffection to the other, by utterly dispossessing out of the hearts of his people what he hates, both root and branch, and perfecting what he loves in all the dimensions of it. He doth not only sue out our pardon, but sue out a grant of those graces which are necessary preparatives and concomitants of pardon. The end of his intercession is no doubt the same with that of his exaltation, which is not only for "forgiveness of sin, but repentance," Acts v. 31, which includes the whole sanctification. All the holiness believers have here, is a fruit of this advocacy; the communication of that power which subdues corruption flows from it Christ by his intercession receives all from his Father, that as a King he may convey all necessary supplies to us. But we must consider, that though Christ doth intercede for the sanctification of his people, yet it will not follow that any of them are at present perfect, and totally free from the relics of corruption. This is not intended by him in this life, any more than when he prayed for Peter: he desired not that he should be kept wholly from falling, but that his faith should be kept from totally failing. Sin is likewise suffered to

continue in the best here, that men should not think that the acceptation of their persons doth arise from their own works and holiness, but from the sweet savour of the Mediator's sacrifice, continually presented in heaven. Yet perfection in grace will be the final issue of this advocacy. If grace should never be perfected, Christ would never be fully answered in his intercession, and so this office of his in heaven would want a manifestation of its true power and value.

4. Strength against temptation. We have an enemy industrious to entrap us, and we have an Advocate as industrious to protect us, who will either solicit for a reasonable strength to resist his invasion, or strength to improve it to our spiritual advantage, if he suffers the temptation to meet with some success in its attempt. Satan desires to sift us,—he hath desired, or asked and begged with earnestness, Luke xxii. 31, for so the word signifies; and our Advocate is ready to stop the full proceedings of so fierce a solicitor. The Seed of the woman, the mystical Seed, shall overcome their enemies "by the blood of the Lamb," Rev. xii. 11; by his blood shed upon the cross, by his blood presented in heaven, which cries for vengeance against the great seducer of mankind, and prevails to the casting him down. If strength against temptations were not procured by it, Christ's office of advocacy would lose a great part of its end. It was in kindness to us he was so advanced, not an Advocate for himself personal, but for himself mystical, that is, for believers; in the text, "we have an Advocate." It were little kindness to us, if we should lie grovelling in the dust, upon every inroad our enemy makes against us, and sink under every shot that comes from the mount of his

battery. It is this intercession that renders us either immovable against his assaults, or, after a foil, victorious in the issue of the combat. Christ doth not solicit for such a strength whereby a temptation may be wholly successless, but whereby it may not be wholly victorious. He prayed for Peter against Satan, that his faith might not fail, but he did not pray positively that the temptation might wholly fail. He implies by that expression, "When thou art converted, strengthen thy brethren," Luke xxii. 32, that he should fall so foully as that not a grain of grace should be visible in him, but he should appear like one in an unregenerate state, so that his return should be as a new conversion: so that though he prayed not for a prevention of his fall, yet he prayed for a recovery of him after his fall, by implying that he should be converted. His intercession is not always for keeping off a temptation from us, for he many times suffers fierce ones to invade us for gracious ends, both for his own glory and our good; but he solicits that a temptation may not utterly sink us, and mortify our grace. So that, according to that model in the case of Peter, Christ sues not so much against a temptation, as for your faith; for if that keep up, a temptation will fall like a bullet against a brazen wall. He is content we should be in an evil world, but not satisfied unless we be preserved from the evil, or rescued from it after it hath assaulted us. And therefore a believer's courage hath a support in the greatest temptation. Christ opposes his petition against the demands of Satan; the First-born of every creature sets himsel fagainst the head of the wicked world; the Seed of the woman against the seed of the serpent, and the serpent himself; as he defends us against his

accusations before God, so he succours us in his temptations of our own persons.

5. Perseverance in grace. This follows upon the other. His prayer for the not failing of Peter's faith, is an earnest that the same petition is continually put up by him for all that believe in him. For since the scripture is written for our comfort, this part of it would be little for our comfort, if he were not as well concerned in the standing of every believer as of Peter; why should he wish him when he was converted to strengthen his brethren, if he had not intended it for a standing example of comfort to his church? The objection, that Christ did not intend to pray for the perseverance of any but Peter, would have split all the arguments Peter could have used from this carriage of Christ to him for the strengthening of others. How could he strengthen his brethren in faith, if they had not been his brethren in Christ's prayer, for their perseverance as well as he in his faith? It is principally for the continuance of our standing that his intercession is intended, if we may judge of what he doth in heaven by that prayer on earth, which was the model of his intercession in heaven, in which this petition for his Father's keeping us through his own name, and keeping us from the evil, and furthering our progress in sanctification, takes up much of the time, John xvii. 11, &c. Certainly he hath the same language in heaven as he had then on earth, he would else leave out a main head in his petitions above, which this prayer below was intended to present us with a pattern of, and so there would be no agreement between his carriage in heaven, and the pledge he gave us on earth. It would have been but a fawning and dissembling affection to desire thus in his disciples'

hearing, and never solicit the same cause when he went out of their sight. No, our Saviour hath given evidence of a choicer and more durable affection than to give occasion to any to think, that he should be regardless of that in his glory, which he was so mindful of at the time of his approaching misery. What he was earnest for then, he is as desirous not to be defeated of now; and for him to desire that his people should be kept from evil, and yet that they should sink under the greatest evil of a total apostasy, would argue the small credit his suit hath with the Father, and would show that his advocasy is as impotent to secure us, as our inability to preserve ourselves. Since Christ doth therefore concern himself for the perseverance of his own, his intercession is as powerful in that as in any other thing. If it meet with a failure in any one part, we are not sure of its success in any at all. If his merit be of an infinite value, his advocacy is of a sovereign efficacy. There is no question to be made, but those for whom he formerly merited, and those for whom he at present solicits, shall endure to the end; the gates of hell are as unable to prevail against the latter as they were to weaken the power of the former. Did he by his propitiation procure our admission into God's favour in spite of the enemies of our salvation, and shall he not by his intercession maintain our standing, in that favour, in spite of the enviers of our first admission? This is a choice fruit of the intercession of Christ. Upon this score he lays Peter's preservation from a total and final apostasy: "I have prayed for thee, that thy faith fail not," Luke xxii. 32; he doth not say, Peter, there is such a principle in thee that is able to stand, thy own free-will and the strength of thy grace shall

bring thee off, and preserve thee from that precipice. No, I have prayed, there lies our security. The least grain of true grace, though as small as a mustard-seed, stands better settled by the support of Christ's intercession, against the most boistrous winds of Satan, than the strongest grace can of itself by the power of free-will against the least puff of hell. The instability of our minds would shake it, and the relics of our corruption extinguish it, without this.

6. Acceptation of our services. As this Advocate preserves our graces, so he presents our services, and by his intercession maintains life in the one, and procures credit for the other. He is as powerful a solicitor for the acceptance of our duties, as he was a grateful sacrifice for the expiation of our sins, and a mighty Redeemer for the liberty of our persons. Our prayers are both imperfect and blemished, but his merit applied by his intercession both purifies and perfects them. Our Advocate by his skill puts them into form and language according to the methods of the court of heaven, as an attorney doth the petition and cause of his client, and by his interest procures a speedy hearing. Our works are no more the cause of the recording our petitions, than they are of the justification of our persons. Though our prayers are not entertained without some holiness in them, yet they are not entertained without a greater holiness than ours to present them. When Christ tells his disciples that he had ordained them to bring forth fruit, he adds a clause to prevent their imaginations of meriting the answer of their prayers by the present of their fruits—that whatsoever they asked, they must expect only to obtain "in his name," John xv. 16. As they are ours, though attended

with ever so much fruit, they may be rejected; as he makes them his by his intercession, they cannot be nonsuited. He is the altar upon which our sacrifices ascend with a grateful fume before the God of the whole world: "They shall be accepted upon mine altar," Isa. lvi. 7. He is the altar that hath much incense to add or bestow upon the prayers of the saints, Rev. viii. 3. that is, a mighty quantity of merit and power of intercession to give a sweet savour to our spiritual sacrifices, that they may be "acceptable to God," not by themselves, but "by Jesus Christ," 1 Pet. ii. 5. alluding to the office of the high-priest under the law, who after he had offered the sacrifice without the vail, took both his hands full of those aromatic drugs, of which the incense was composed, without the vail, and put them in a censer of gold, full of fire, and covered the propitiatory, or mercy-seat, with the fume of it. Nothing that we can offer is agreeable to God, unless it comes through the hands, and with the recommendation, of our powerful Advocate, so beloved by him. The fire he fetches from the golden altar, makes them to fume up, and render a pleasing scent before the mercy-seat. He is our Aaron in this part of his priesthood in heaven, "bearing the iniquity of our holy things," Exod. xxviii. 38. when he presents himself in the sanctuary on high for the interest of his people. This he implies in the prophetic psalm, when he declares he "will not offer the offerings of those that hasten after another god, nor take their names into his mouth," Psa. xvi. 4; he intimates thereby that he doth present the offerings of those who believe in him as the only Mediator, and pronounces their names with a recommendation of them before God, as such as are parts of

his mystical body, such as have owned him, and performed the condition of faith, such persons "in whom is all his delight." It is from this consideration of Christ's having passed into the heavens as a High-Priest, that the apostle exhorts the Hebrews not only to "hold fast their profession," but to "come boldly to the throne of grace," with an assurance of acceptance, and obtaining grace in their necessity, Heb. iv. 14. 16. And indeed having such an Advocate in heaven, we may boldly venture to that throne, which his propitiation on earth, and his appearance in heaven render a throne of grace.

7. Salvation. This is the main end of his intercession, "he saves us to the uttermost," Heb. vii. 25, or to all kind of perfection, noting the kind of salvation as well as the perpetuity of time; and this by interceding; thus the apostle's argument runs, he is able to save, because the end of his life is to intercede, and the end of his intercession is to save. The immediate end of his death was satisfaction respecting God, the immediate end of his intercession is salvation respecting us. He lives there, to sue out for us the possession of that which he died here to purchase. We are therefore said to be "saved by his life," as we are said to be "reconciled by his death," Rom. v. 10; not simply by his life, for no man is said to preserve another, merely as he is a living man, but as his life is active for another in managing some means of preservation for him: Christ saves us by his life, that is, by that life which he lives, which is a life of intercession. As he did not reconcile us simply by his death, but by his death as a sacrifice; so he doth not save us simply by his life, but by his life as an accepted Advocate. The expiation of our sins was made by him on the cross, and the

happiness of our souls is perfected by him on his throne. He took our nature, that he might die for us; and possesses a throne above, that he might live to save us. This part he managed in that model of his intercession on earth, John xvii. after he had prayed for what was necessary for them during the length of their pilgrimage, namely, sanctifying grace, and preservation from evil, he puts forward in the upshot for the happy entertainment of them in heaven, "Father I will, that they be with me where I am," ver. 24. When he comes to this period, he demands it in a way of more authority than what he had sued for before, to show that his desire would be utterly unsatisfied without the grant of this. All that which he had sued for before, was with respect to this top-stone of salvation and glory. After this demand he concludes his prayer, as having no more after the completing of their happiness, to beg for them. As, after he had finished the task of his humiliation, and had ascended to heaven, he had no more need to pray for himself; so, when he had brought all his people to the possession of that happiness with him, he leaves off any further pleading for them, because they are in the fullest ocean of felicity. Christ would be an unsuccessful Advocate, and consequently an impotent propitiator, if any believer after all his wading through the mire of this world, should fall short of a comfortable reception and mansion above.

VII. Use.

1. Of Information.

(1) Here is an argument for the Deity of Christ. If he be a prevailing Advocate for such multitudes of believers, preserving them in the favour of God by his intercession, it evidenceth his

person to be infinitely valued by God, which would not be, if his person were not worthy of an infinite love; and he could not be worthy of an infinite love, were not his passion of an infinite value; and his passion could not mount to so high a value, were not his person infinitely valuable, for the worth of his death depends upon the eminency of his person.

Besides, as an Advocate he presents every man's cause before the Father, and puts in for every one a memorial of his death, to preserve them in a justified state, and maintain that grace which would else be destroyed by a deluge of corruption. He must needs be God, who knows every person in that multitude of those that sincerely believe in him; who hears all their petitions, and understands all their more numerous griefs and burdens, inward and outward sins, those inward agonies of spirit, their mental as well as oral prayers, and all these in those distant places where every one of those persons reside; and knows whether their supplications be in sincerity or hypocrisy. He who knows all these is indued with omniscience, and must needs be God. He could not be a sufficient Advocate, if he did not understand every man's cause to present it before the Judge of the world, and without omniscience he could understand little or nothing. He could only understand what is outwardly declared, not what really the cause is. He must depend upon the declaration of his client, as Advocates do, and so be often deluded by false representations, as they are. He could not without omniscience take care of all his clients; to have so many clients whose cases to present every day would be his burden and perplexity, and render heaven a place of trouble to him, not of glory. Were he a mere man, it

could not be conceived how it were possible for him; but how easy is all this to one possessed of Deity.

(2.) Hence is a ground to conclude the efficacy of his death: his intercession is an argument for the perfection of his sacrifice. The virtue of his passion is the ground of his plea, and therefore if he had not perfectly satisfied God, he must have offered himself again, and repeated the sacrifice before he could have begun his advocacy: "By one offering he hath perfected for ever them that are sanctified," Heb. x. 14. Had his death been destitute of merit, there had been no room for his appearance as a justifier of our cause at the throne of grace. He could not have been a prevailing pleader, if he had not first been an appeasing propitiator. His standing up as a solicitor for us had been of little efficacy, if the atonement he made on the cross had not been first judged sufficient. The high priest must be punctual to the prescriptions of the law in the sacrifice without, before he could enter with the blood of it into the holy of holies. If our faith be shaken at any time, with the doubt of the validity of his death, let us settle it by reflecting upon his advocacy. This verifies the virtue of his passion more than all miracles that can be wrought in his name.

(3.) See the infinite love of God and Christ. Of God, that he should appoint an Advocate for us. If we were left to ourselves, and our own pleas, our least sins would ruin us. There are daily sins would sink us to hell, were it not for this daily intercession. And this love is further enhanced in appointing not an angel, or one of the highest cherubims, most dear to him, but his own Son, the best and noblest person he had in all the world, to this office of advocacy for a

company of worms; one who is equal with himself in glory, and is equal with himself in the distinct knowledge of all our cases, better acquainted with them than we ourselves; and one equal to us in our nature, experimentally acquainted with all our burdens and grievances. How great also is the love of Christ, who when he was properly our Judge, takes upon him to be our Advocate; when he hath a mouth to condemn us, and a wrath to consume us, he binds the arms of his wrath, and employs his tongue to solicit our cause, and procure our mercy! He is not only an Advocate for himself, and the glory promised him, but for an unworthy sinner, for those penitents he hath yet left behind him in the world; he remembers them as well as himself. As Satan never appears before God, but he hath some to accuse, so Christ never appears before God, but he hath some to defend.

(4.) How little ground is there to dream of such a thing as perfection in this life! If we stand in need of a perpetual intercession of Christ in this life, we have not then a perfection in this life: intercession supposeth imperfection. Those who pretend to a state here totally free from sin, conclude themselves mounted above the need of any to interpose for them. It is in the case of sin that this advocacy is appointed; not in the case of sin unjustly, but justly charged; for it is not, If any man be accused of sin, but, If any man sin really. The interposition of an advocate always implies a charge against the client, but in the text it implies a charge that hath a true, and not a mistaken foundation. Sin is as durable as this world, because Christ's intercession endures to the end of the world; "He ever liveth to make intercession," that is, till the end of this state of things. If be-

lievers did not sin after they were united to Christ and justified, an advocacy for them would be of no necessity. The settling Christ in this office implies that God had no intention to render men perfect in this life. If we were arrived to such a state, we had no more need of Christ's further mediating for us, than the blessed angels have. After the restitution of all things, and the consummation of the elect, Christ no longer acts the part of a Mediator, but God shall be all in all. Nor can it be said, that some may be perfect in this life, though all are not; and for those who are short of such a state, indeed the advocacy of Christ is necessary. There is little probability for this from the text. The apostle puts himself in the number, "If any man sin, we have an Advocate;" not *you*, as excluding himself from having any need of it. The consideration of what apostle it was that speaks thus, would damp any presumptions of perfection. Was it not he who had the honour to lie in his Master's bosom, and to be blessed with the greatest share in the Redeemer's affections? that disciple whom he appointed to be the host and guardian of his own mother, the dearest relation to him, as man, he left behind him in the world; and the apostle to whom he was resolved, and did afterwards make known the various revolutions in the church to the end of the world in the book of the Revelation? If any could be supposed to be settled in a sinless and perfect state in this life, he might; but he disowns any such eminency, and looks upon himself in that state, as to have need of entertaining this common Advocate in his cause.

(5.) Hence it follows, that the church is as durable as the world. "We have," is the time present, but it takes in the future ages; "He ever

liveth to make intercession for those that come to God by him :" there will always then, as long as the word doth endure, be some comers to God. If his intercession run parallel with the duration of the world, there will always be some in the world, whose necessities are to be represented by him to his Father.

(6.) If Christ be an Advocate, the contempt or abuse of his intercession is very unworthy. It is an abuse of it, when men presume upon it, to sin wilfully against knowledge, and then to run to him to interpose for their pardon. This is a profanation of the holiness of this Advocate, as though he were settled in this office to beg a license for our crimes, to sue for impunity to impenitence; when indeed they are sins of infirmity, not sins of contempt, without remorse, that he interposeth for; "If any man sin :" and his interposition is to comfort us under our burdens, not to encourage us in our iniquities.

Unbelief is also a denial of the sufficiency or necessity of his intercession, since it is a slighting of that propitiation which is the ground of it.

A total neglect of prayer is also a contempt of it. If there should be no service, he would have no matter to perfume by his obedience: we should frustrate that part of his priesthood which consists in intercession, and render him an empty-handed priest, to be full of merit to no purpose. An unreasonable dejectedness in good men is no honouring of it: to walk disconsolately, as though there were none in the upper region to take care of us, and mind our cause. Hath Christ lost his power, his eloquence, his interest in his Father? Is the value of his sufferings abated? the market fallen? Hath God utterly discarded the righteousness of his Son? Hath God repented of sending his Son to suffer? Are our Saviour's pleas distasteful to

him? Is Christ, who was carried triumphantly to heaven, now of no account there? Or hath the Redeemer thrown off all thoughts of us, all care for us? One would think some of those things are happened, since Christians walk so feebly, with heads hanging down, as if no person concerned himself above in their affairs. At least a stranger would admire to hear them talk of an Advocate, and walk as dejectedly as if there were none at all. It is a dishonour also to it, when men after sin betake themselves to vows or alms for their solicitors, and not to the sacrifice and Advocacy of Christ.

(7.) If Christ be our Advocate, it is a dishonourable thing to yoke saints as mediators of intercession with him. The Romanists tell us that Christ is the Mediator of redemption, but the saints are also mediators of intercession. Though, to give them their due, they say, that the prayers of saints and angels for them, prevail not by the sole virtue of their own merit, but receive their spiritual validity from the merit of Christ. What need then of invocating saints, since their intercessions for us will do us no good, without the intercession of Christ, and his pleading his merit for us? None had authority to offer the incense upon the altar of gold, but he that offered the sacrifice upon the altar of brass. When the high priest went to burn incense in the holy place, he was attended with none of the people, nor any of the priests: not a man nor angel appears with Christ in heaven as an intercessor to present the services of any. As they shed none of their blood for us, so have they no blood to sprinkle in heaven. Those who have no merit to purchase for themselves, have no merit to apply to others. He only who hath satisfied for us, hath the authority to intercede for

us. Christ only, who is our Redeemer, can be our Advocate. The glorified saints have been brought into heaven by his grace; not to receive our services, but rejoice in his salvation. They are co-heirs with him in his inheritance, not co-officers with him in his function. To yoke him with saints, is to apprehend him very unmindful of his office, or lazy in his solicitations, that he needs a spur from those that are about him; it is to strip him of his priestly garments, and put them upon his inferiors; and it is as great a sacrilege to rob him of the honour of his advocacy, as to deny him the glory of his death.

The text strikes off men's hands from such an invasion; it intimates that the right of intercession belongs only to him who hath made the propitiation; but that was made by Christ alone, without any saints to tread the wine-press with him; and therefore the advocacy is managed by Christ alone, without any saints to assist with him at the throne of grace. Since they shed no blood to pacify the wrath of God for our sins, they have no right to present our prayers for acceptance at his throne. The apostle, when he speaks to them to "follow their faith," Heb. xiii. 7. had a fair occasion, had he had a knowledge of the truth of it, to mention it; he adviseth them to imitate the saints, not to invocate them: he proposeth their example to them on earth, when he might as well have added also their intercessions in heaven. He had had as good a ground to wish them to present their prayers to those, who were glorified, if those spirits had been in a capacity to do them such a kindness. He would not have been guilty of such an omission, as not to have reminded them of their duty, and increased their comfort, had such a thing been

known to him. And whence the assertors of this doctrine had the revelation, we may easily conclude, since those who were enlightened from Heaven never mentioned a syllable of any thing so dishonourable to the Redeemer.

(8.) If Christ be our Advocate, how miserable are those who have no interest in him! He is an Advocate for all who walk in communion with God, who walk in the light; those who walk otherwise, are under the condemnation of the law, not under the propitiation and intercession of Christ; they have the injured attributes of God and slighted blood of Christ to plead against them, not for them. If Christ did "not pray for the world" here, he will not plead for the world in heaven, John xvii. 9. He is introduced in those prophetic psalms, praying that those who wish him evil, may be "confounded and put to shame," Psa. xl. 14; and that the indignation of God might be poured out upon them, and his "wrathful anger take hold of them," Psa. lxix. 24; and indeed at his first settlement in this office, the power of asking was conferred upon him, as well for the ruin of his enemies, as for the security of his believing friends; "Ask of me, and I shall give thee the heathen for thine inheritance," Psa. ii. 8, 9. and what follows? "Thou shalt break them with a rod of iron." Breaking his enemies is a fruit of his asking. Impenitent men are so far from having an interest in his intercessions for mercy, that they have a terrible share in his pleas for wrath. And he himself doth solemnly publish in his speech to his Father, Psa. xvi. 4. that he will "not take their names into his lips, that hasten after another god," by idolatrous services. If it be a misery to want the prayers of a Noah, Daniel, Job, or a Jeremiah;

Jer. xi. 14. what a horrible misery it is to want the prayers of the Saviour of the world, and to have the pleas of Christ directed against them! As the blood of Christ speaks better things than the blood of Abel, for those on whom it is sprinkled, so it speaks bitterer things for all such as by unbelief and impenitence trample upon it. It is a mighty misery to want so powerful a patronage.

2. Of comfort. His design in uttering his prayer on earth, the model of his intercession, was for the joy of his people; "These things I speak in the world, that they might have my joy fulfilled in themselves," John xvii. 13. that they might have a joy in his absence, in the assurance of his faithful managing their cause above, by remembering how earnest he was for them below, that this "joy might be fulfilled" in them, that they might have a full and permanent joy, as much joy proportionably in having me their Advocate, as I have in undertaking and managing the office for them. We should draw forth the comfort of this function he exerciseth. As a propitiation, he turned the court of justice into a court of mercy; and as an Advocate, he keeps it firm in that change he made by his passion. To this we may ascribe the firmness of the divine reconciliation, and the fruit of it, the non-imputation of our daily sins. It is the top of our comfort that he is in heaven a pleader, as it was the foundation of our comfort, that he was once on earth a sufferer. There is not the meanest beggar that is a believer, but he hath a greater favourite to manage his cause with God, than any man can have with an earthly prince. It is a thousand times more comfort that he is an Advocate in heaven, than if he were a king visibly upon earth. He is above to prevent all evils which can there only receive their commission, to

procure all blessings which there only find their spring. What reason of discouragement, when we have one in heaven to be our Advocate, one so acceptable to the Father, one who hath given such proofs of his affection to us, one who is both faithful and earnest in our cause, and one whom it is no disparagement for the Father to listen to? What could Comfort itself wish more for her children, had she been our mother, than to have so great a person our perpetual Advocate at the right hand of God? His death is not such a ground of assurance as this, because that is past; but when we consider how the merit of his death lives continually in his intercession, all the weights of doubts and despondency lose their heaviness, faith finds in it an unquestionable support.

(1.) There is comfort in the perpetuity of this intercession. He is as much a perpetual Advocate, as he is a perpetual propitiation. Till there is a failure in the merits of the one, there can be no interruption in the pleas of the other. The blood that was sprinkled on the mercy-seat in the holy of holies, was not to be wiped off, but to remain there as a visible mark of the atonement. As the high priest went not into the holy of holies to look about him, and feast his eyes with the rarities of the place, but to perform an office for the people that stayed without all the time he remained before the mercy-seat; so is Christ entered to "appear in the presence of God for us," Heb. ix. 24. to appear all the time of his residence there. He is not silent, but is always pleading in the strength of his sacrifice for the benefits purchased by it. He hath, if I may so say, little else to do where he is, but to intercede. When he was in the world, and had a glory due to him to petition for, he doth it not without intermixing more suits for "his people" than for "himself," John xvii. His love is

not cooled by his being in heaven. There is little of his own glory behind to solicit for. His zeal and earnestness runs in one channel for his people, and is more united. He was dead, but his love did not die with him; he now lives, and his affections live with him—he lives for evermore. "I am he that liveth and was dead, and behold I am alive for evermore," Rev.i. 18. His life had been little comfort without the end of his life. He lives in that nature wherein he died, he lives for ever, as well as he died once in the office of a Redeemer. He interceded for "all believers," John xvii.19, when he was alive. If it be a great comfort to have a stock of prayers going for us among our friends; it is a greater to have Christ praying for us, and to consider he prayed 1600 years ago,* and hath never left pleading one moment since he sat down on his throne. Christ's power cannot be weakened, his eloquence cannot grow dull and flat, his interest is not decayed; the righteousness of God endures for ever, he repents not of his contrivances for man's salvation, he is to this day pleased with the interposure of his Son on our behalf; the laws of heaven are unchangeable, our Advocate is in high esteem there, and his thoughts of us the same as ever they were.

(2.) There is comfort in the prevalency of it; the perpetuity assures us of the prevalency of it. If the appearance of the rainbow in the cloud be a memorial to God to withhold his hand from ever drowning the world, as he promised Noah, Gen. ix. 16. the suffering person of his Son being perpetually before him every moment of an endless eternity, will not suffer him to be forgetful of the covenant of grace, sealed by the blood of so great a Person. He who remembered Abraham in the case of Lot, some time after Abraham had done praying, Gen. xix. 29. can-

* This work was published A.D. 1684.

not be unmindful of those for whom he hath a perpetual solicitor before his eyes. Can any man lose his cause who hath so powerful an Advocate as a deserving Son with a gracious Father, who hath affection to us to edge his plea, and interest enough with the Father to prevail for our good? His prayers above are not less, but rather more prevalent, if any difference may be supposed, than they were here below. As there were no sinful infirmities in his nature, so there were none in his prayers on earth, but there were natural infirmities, as hunger, thirst, sleep, which might give some interruption to the constancy of actual prayer; but there can be none in his intercession, since all his natural infirmities were dropped at his resurrection. He is the Watch-man and Advocate of Israel, that never slumbers nor sleeps. He pleads not as Moses for the Israelites, or as an Israelite for himself, but as the angel and head of the covenant. As by his sacrifice, so by his plea, he frees them from a state of condemnation, Who is he that condemns? it is Christ that died, yea rather that makes intercession for us, Rom. viii. 34. No blessing he pleads for, but we shall obtain. The Father can refuse him nothing; we cannot want help, till the Father has discarded all affection to his Son, and declares himself mistaken in the judgment he discovered of the greatness of his merit at his resurrection and ascension. Certainly if *we* shall have whatsoever "we ask in his name for ourselves," John xvi. 23, *he* will obtain whatsover he asks in his own name for us.

(3.) Hence ariseth comfort to us in our prayers. We cannot doubt of success, as long as Christ hath faithfulness. The office of the priests under the law was to receive every man's sacrifice that was capable of presenting one, and refuse none. Christ as an Advocate hath it incumbent upon him to receive our

spiritual sacrifices, and he doth receive them, and present them with more mercy, because he transcends them in faithfulness and compassion.

We are many times dejected at the remembrance of our prayers; but the concern that Christ hath in them is a ground to raise us. We have an Advocate that knows how to separate the impertinencies and follies which fall from the mouths of his clients; he knows how to rectify and purify our bills of requests, and present them otherwise than we do. How happy a thing is it to have one to offer up our prayers in his golden censer, and to perfume our weak performances by applying his merit to them! Satan distracts our prayers, but cannot blemish Christ's intercession. When we cannot present our own case by reason of diseases and indispositions, we have one to present our cause for us, that can never be distempered, who is more quick to present our groans than we are to utter them. Besides, all prayer put up in his name shall be successful, John xvi. 23. The arguments we use from Christ's merits are the same fundamentally upon which the plea of Christ in heaven is grounded, and if God should deny us, it were to deny his Son, and cast off that delight he expressed himself to have in the merit of his death; but God loves that mediation of his Son, and that this work of his should be honoured and acknowledged. And though we had no promise to have our own prayers heard, yet there is no doubt but he will hear the prayers of Christ for us, for them he hears always, John xi. 42.

(4.) Hence ariseth comfort against all the attempts and accusations of Satan, and the rebellion of our own corruption. He foresees all the ambushments of Satan, searches into his intention, understands his stratagems, and is as ready to speak to the Father

for us, as he was to turn his back and look Peter into a recovery at the crowing of the cock. The devil accuseth us when we fall, but he hath not so much on his side as we have. All his strength lies in our sinful acts, but the strength of our Advocate lies in his own infinite merit. Satan hath no merit of his own to enter as plea for vengeance. When he pleads against us with our sins, Christ pleads for us by his sufferings; and if our adversary never cease to accuse us, our Advocate never ceaseth to defend us. How comfortable is it to have one, day and night, before the throne to control the charge of our enemy, and the despondencies of our souls, that Satan can no sooner open his mouth, but he hath one to stop and rebuke him, who hath more favour in the court than that malicious spirit, and employs all his life and glory for our spiritual advantage, who will not upon such occasions want a good word for us! And as to our corruptions, he is in heaven to make up all breaches. His blood hath the same design in his plea, that it had in the sacrifice, which was to purify us, Tit. ii. 1. 4. The difficulty of any cause doth not discourage him, but honours both his skill in bringing us off, and the merit of his blood which is the cause of our restoration. Upon every occasion he steps in to plead with the holiness of God, and pacify the justice of God for our greater as well as lighter crimes. While, therefore, we feelingly groan under our spiritual burdens, let us not be so dejected by them, as cheered by the advocacy of our Saviour.

3. Of exhortation.

(1.) Endeavour for an interest in this advocacy. It is natural for men to look after some intercessor with God for them. When the Israelites were sensible of their sin in speaking against God, they desired Moses to be their mediator, "Pray unto the Lord

for us," Numb. xxi. 7. Behold here a greater than Moses to be the patron of our cause.—To this purpose,

[1.] We must have a sincere faith. This is absolutely necessary for an interest in Christ's priesthood, Heb. vii. 24, 25. It is only for those who come to God by him. He hath not a moral ability to save, or intercede for any but such,—that is clearly implied; if able to save those who come unto God by him, seeing he ever lives to make intercession for them, then able to save none else; it is restrained only to such. It is a foolish imagination to think Christ prays for unbelievers, because he prayed on the cross for those who murdered him; there is a great difference between his prayer then, and his intercession in heaven. That upon the cross was as he was a holy man, and would both show his own charity to his enemies, and set us a pattern of it to ours; but in his mediatorial prayer put up by him as God-man, a copy of what he doth to this day in heaven, he doth not "pray for the world, but for those that believe on him," John xvii. 19, 20; and, therefore, it is plain that he doth not pray for those who will not believe on him. Faith only gives an interest in the prayers Christ made on earth, or suits he urgeth in heaven.

[2.] We must have a sincere resolution of obedience. Such are the subjects of Christ's intercession. The apostle had prefaced it so in the chapter before the text, and applies the cordial to such only as wallowed not in a course of gross sins; those who walk in darkness, he excludes from any fellowship with him in any of his offices. It is a fellowship with the Son as well as with the Father, 1 John i. 6. that he understands it of, ver. 3. The comfort of this intercession belongs not to those who wilfully defile themselves, but to those who abhor sin, and yet may fall through the violence of a surprising temptation. And

after he had laid down this comfortable doctrine in the text, he closes it with a limitation, to strike off the hands of any bold and undue claim to it, "Hereby do we know, that we know him, if we keep his commandments," ver. 3; hereby we know that we know him to be both our propitiation and our Advocate, if we bear a sincere respect to all the discoveries of his will. Christ did not offer himself as a sacrifice, nor stand up as an Advocate, to countenance our sins and free us from the debt of obedience, but to excite and encourage us the more; and that in a comfortable way, assuring us of pardon for our defects through him. Trust in him, and obedience to him, are the sole fee he requires of us for his care and pains.

(2.) Have a daily recourse to this Advocate and advocacy. It is necessary, because of our daily infirmities, and our imperfect services. We know not how to plead our own cause, nor do we understand the aggravations of those accusations that may be brought in against us. It is necessary that we should fly to one who always is present in the court to appear for us. Every man is ready to engage any person that hath the ear and interest of the judge on his side. Every man is to lift up his eye to this Advocate: "If any man sin we have an Advocate;" the having is little without employing. The more we exercise faith in his intercession, the more communion we have with the Advocate, and the more sanctification will increase in us, "Sanctify them through thy truth," John xvii. 17; his prayer there for sanctification, is a standing notice to us whence sanctification is to be fetched, namely, from heaven by virtue of this intercession. In our shortest ejaculations, as well as our extended petitions, let us implore him under this title. No man under the law was to offer the meanest offering, though a pigeon, by his own

hand, but the hand of the priest appointed to it by divine order. In all distresses, infirmities, and darkness in this world, we should get up to that mountain of myrrh, and to the hill of frankincense, Cant. iv. 6. (the church,) to the passion of Christ, which was bitter like myrrh, to the intercession of Christ, which is sweet like incense. Our whole life, till everlasting glory be ready to receive us, should be a life of faith in his death and intercession.

(3.) Let our affections be in heaven with our Advocate. Though the people of Israel were barred from entering in to the holy of holies with the high priest, when he went to sprinkle the blood on the mercy-seat, yet they attended him with their hearts, continued their wishes for his success, and expected his return with the notice of his acceptation. Since Christ is entered into the holy place, and acts our business in the midst of his glory, we should raise our hearts to him where he is, and link our spirits with him; and rejoice in the assured success of his negociation. Though a man be not personally present with his Advocate in the court, yet his heart and soul is with him; the heart is where the chief business is; let us not keep our hearts from him, who employs himself in so great a concern for us.

(4.) Glorify and love this Advocate. If Christ presents our persons and prayers in heaven, it is reason we should live to his glory upon earth. If he carries our names on his breast near his heart as a signal of his affection to us, we should carry his name upon our hearts in a way of ingenuous return. We should empty ourselves of all unworthy affections, be inflamed with an ardent love to him, and behave ourselves towards him as the most amiable object. This is but due to him as he is our Advocate.

A DISCOURSE

ON

MOURNING FOR OTHER MEN'S SINS.

BY THE

Rev. STEPHEN CHARNOCK, B.D.

A.D. 1684.

A

DISCOURSE

OF

MOURNING FOR OTHER MEN'S SINS.

And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.—Ezek. ix. 4.*

From this text we derive the following—

Doctrine.—Lamenting the sins of the times and places wherein we live, is a duty incumbent on us, acceptable to God, and a great means of preservation under public judgments.

There are three branches.

I. It is a duty.

II. A duty acceptable to God. God has his eye particularly upon them that practise it.

III. It is a means of preservation under public judgments.

* In the introduction to the original Discourse, the particulars applicable to Jerusalem are enlarged on: these are omitted here.—Ed.

I. It is a duty. If we are by the command of God to bewail in confession, the sins of our forefathers, committed before our being in the world, certainly much more are we to lament the sins of the age wherein we live, as well as our own. "If they shall confess their inquity, and the iniquity of their fathers. If then their uncircumcised hearts be humbled, then will I remember my covenant," Lev. xxvi. 40, 41. Posterity are part of the same body with their ancestors, and every member in a nation is part of the body of a nation; every drop in the sea is a part of the ocean. God made a standing law for an annual fast, wherein they should afflict their souls, the "tenth day of the seventh month," answering to our September, and backed it with a severe penalty. "He whose soul was not afflicted in that day, should be cut off from among his people;" which the Jews understand of "cutting off by the hand of the Lord," Lev. xxiii. 27, 29. The particular sin for which they were thus annually to afflict their souls, was that national sin of the golden calf, in the judgment of the Jewish doctors.

It was also the practice of holy men in their private retirements; as Daniel, Dan. ix. 5, 6. He bewails the sins of his ancestors; and Nehemiah, Neh. i. 6. Much more is it our duty to bewail a present guilt. The church's eyes are compared to the fish-pools of Heshbon, Cant. vii. 4. in her weeping for her own and others' sins. To what purpose has God given us passions, but to honour him withal? And our affections of grief and anger cannot be better employed, than for the interest, nor better bestowed, than for the service of Him who implanted those passions in us. Our natural

emotions should be ordered for the God of nature, and spiritual emotions ordered for the God of grace.

1. This was the practice of believers in all ages. Before the deluge, Seth called the name of his son, which was born at the time of the profaning the name of God in worship, Enos, which signifies sorrowful, or miserable; that he might in the sight of his son have a constant monitor to excite him to a holy grief for the profaneness and idolatry that entered into the worship of God. "He called his name Enos: then began men to call upon the name of the Lord, חחל, profane it by calling upon it," Gen. iv. 26.

The rational and most precious part of Lot was vexed with the unlawful deeds of the generation of Sodom, among whom he lived, 2 Pet. ii. 7, 8: he had a horror and torment in his righteous soul at the execrable villanies he saw committed by his neighbours; he was afflicted under it, as under a grievous burden. It was a rack to him, as the other word, ver. 8, signifies. The meekest man upon earth, with grief and indignation breaks the tables of the law, when he saw the holiness of it broken by the Israelites, and expresses more his regret for that, than his honour for the material stones, wherein God had with his own finger engraven the orders of his will. He is more desirous to destroy the idol, than preserve the tables: such an indignation against their sin could not well be without grief for it. David, a man of the greatest goodness upon record, had a deluge of tears, "because they kept not God's law," Psa. cxix. 136. "Rivers of waters run down mine eyes, because they keep not thy law." Besides his grief, which was not a small

one, horror seized upon him upon the same account, like a storm that tost him to and fro, Psa. cxix. 53. How doth poor Isaiah bewail himself, and the people among whom he lived, as men of polluted lips! Isa vi. 5. Perhaps such as could hardly speak a word without an oath, or, by hypocritical lip service, mocked God in the very temple.

Jeremiah is upon the same practice, Jer. xiii. 17, when his soul wept in secret for the pride of the people; and, as if he was not satisfied with a few tears, he wisheth his head were a full-springing fountain, to weep for the daughter of his people; for the sin, the cause, as well as the calamity, the effect, Jer. ix. 1. He wishes his head to be filled with the vapours from his heart, and become a fountain.

What a transport of sorrow had Ezra, when he heard of the people's sins, and the mingling the holy seed with that of idolators! A horror ran through his whole soul; his astonishment is twice repeated, Ezra ix. 3, 4. Every faculty was alarmed at the sin of the people.

It is probable John the Baptist used himself to those severities which are mentioned, Matt. iii. 4. because of the sinfulness of that generation among whom he lived.

Paul discovers it to be a duty, when he reproves the Corinthians for being puffed up, instead of mourning for that fornication which had been committed by one of their profession, 1 Cor. v. 2. And when he writes of some that made the glorious gospel subservient to their own bellies, he mixes his tears with his ink: "I tell you weeping, they are enemies to the cross of Christ," Phil. iii. 18, 19. The primitive christians did much bewail the lapses

of their fellows. Celerinus, among the epistles of Cyprian, acquaints Lucian of his great grief for the apostacy of a woman, through fear of persecution, which afflicted him so, that in the time of Easter, the time of their joy in that age, he wept night and day, and was resolved that no delight should enter into his heart, till through the mercy of Christ she should be recovered to the church. And we find the witnesses clothed in sackcloth, when they prophesied in a sinful time, to show their grief for the public abominations, Rev. xi. 3. The kingdom of Satan can be no pleasure to a christian, and must therefore be a torment.

2. It was our Saviour's practice. As he had the highest love to God, so he must needs have the greatest grief for his dishonour. He sighed in his spirit, for the incredulity of that generation, when they asked a sign, after so many had been presented to their eyes. "He sighed deeply in his spirit," Mark viii. 12. He was sensible of the least dishonour of his Father: "The reproaches of them that reproached thee fell upon me," Psa. lxix. 9; I took them to heart. Christ pleased not himself, when his Father was injured; as the apostle descants upon it, when he applies it to Christ, Rom. xv. 3. His soul was more pierced with the wrongs done to God, than the reproaches which were directed against his own person. His grief was inexpressibly greater than can be in any creature, because of the inimitable ardency of his love to God, the nearness of his relation to him, and the unspotted purity of his soul. Christ had a double relation; to man—to God. His compassion to men afflicted him with groans and tears at their bodily distempers; his affection to his Father would make him grieve as much to

see him dishonoured, as his love to man made him groan to see man afflicted. This grief for sin was one part of Christ's sacrifice and suffering; for he came to make a full satisfaction to the justice of God by enduring his wrath; to the holiness of God, by offering up an infinite sorrow for sin, which it was impossible for a creature to do. We cannot suppose that Christ should only except the punishment, but not bewail the offence which was the cause of it. A sacrifice for the sin of others, without remorse for those sins, had not been acceptable, it had not been agreeable to the purity of his human nature. He wept at Jerusalem's obstinacy, as well as for her misery, and that in the time of his triumph. The loud hosannas could not silence his grief, and stop the expressions of it, Luke xix. 41. It was like a shower when the sun shined. If Christ, as our Head, was filled with inward sorrow for men's displeasing the holiness of God, it is surely our duty as his members, to imitate the afflictions of the Head. He is unworthy of the name of Christ, who is not afflicted as Christ was; nor can call Christ his Master, who doth not imitate his graces, as well as pretend to believe his doctrine: he cannot see that God, who hath distinguished him from the world, dishonoured, his precepts contemned, but he must have his soul overcast with a gloomy cloud. It is our glory to value the things he esteemed, to despise the things he contemned, to rejoice in that wherein he was delighted, and to grieve for that which was the matter of his sorrow and indignation. Thus was he afflicted, though he had a joy in the assurance of his Father's favour, and the assistance of his Father's power. The highest assurance of God's

love in particular to us, ought not to hinder the impressions of grief for the dishonour of his name. Did Christ ever look upon the sinful world, without melting into pity? Did he bleed for the sins of the world, and shall we not mourn for them?

3. Angels, as far as they are capable, have their grief for the sins of men. The Jewish doctors often bring in the angels weeping for sin. But the scripture tells us, they rejoice at the repentance of men, Luke xv. 10. Their Lord is glorified by a return of a subject; the subject advantaged by casting down his arms at the feet of his Lord. They do, therefore, as far as they are capable, mourn for the revolts of men, as Beza remarks upon the place. They can scarcely rejoice at men's repentance, without having a contrary affection for men's profaneness: if they are glad at men's return, because God is thereby glorified, it cannot be conceived but they mourn for, and are angry with their sins, because God is thereby slighted. Unconcernedness at the dishonour of God cannot consist with their shining knowledge and burning love. They cannot behold a God so holy, so glorious, so worthy to be beloved, without having some regret for the neglects and abuses of him by the sons of men. How can they be instruments of God's justice, if they are without anger against the deservers of it?

II. It is an acceptable duty to God. Since it is an imitation of the example of our Saviour, it is acceptable to God; nothing can please him more than to see his creatures tread in the steps of his Son.

1. It is a fulfilling the whole law, which consists of love to God and love to our neighbours: it is set

down as a character of charity, both as it respects God and man, not to rejoice in iniquity, 1 Cor. xiii. 5. that is, to be mightily troubled at it.

It is a high testimony of love to God. The nature of true love is to wish all good to them we love, to rejoice when any good we wish doth arrive unto them, to mourn when any evil afflicts them, and that with a respect to the beloved object.

Where there is this love, there is a rejoicing at one another's happiness, a grieving at one another's misfortunes. If it be a part of love to rejoice at that whereby God is glorified, it is no less a part of love to mourn for that whereby God is vilified. So close is the union of affection between God and a righteous soul, that their blessings and injuries, joys and sorrows, are twisted together. The increase of God's glory is the greatest good that can happen to a soul that loves him; his dishonour then is the greatest misery. A gracious soul is like John the Baptist, content to decrease, that Christ might increase in the esteem of men. He is like Jonathan, that would rather have the crown upon David's head than his own, as the words intimate, "Thou shalt be king over Israel, and I shall be next to thee," 1 Sam. xxiii. 17; and grieved more for his Father's displeasure against David, than against himself. So doth a christian grieve more for the wrongs of God, than for those in his own liberty, estate, or life.

Joshua was more careful of the name of God, than of the safety of the people, singly considered, "What wilt thou do unto thy great name?" Josh. vii. 9. The glory of God is not dear to that man, that can without regret look upon dishonour cast on his name. What affection hath he to his friend, who can see

him torn in pieces by dogs, and stand unconcerned at his calamity? God indeed is incapable of suffering; but what rending is to a creature, that is sin to the Divine Majesty. Can that man be said to love God, who hath no sorrow when he sees others pulling God from his throne, and setting up the devil in his stead? Who can hear the tremendous name of God cast out by polluted lips upon every vile occasion, and made the sport of the profane, without any inward resentment?

He only esteems God as his King, who cannot see his laws broken without remorse. How loyally did the affection of Moses to God work, when he heard the name of God blasphemed, and saw a calf usurp the adoration due to the God of heaven? And David felt the stroke of that sword in his own bowels which was directed against God, Psa. cxxxix. 20—22. The dearer God's name is to any, the more affected they are that God and Christ are loved and honoured less than they desire they should be.

It is hard sometimes to discern this love to God, when God's interest and ours are joined, when we would mask our displeasure against some men's offences with a care of God's honour, which is nothing but a hatred of the person sinning, or revenge against him for some conceived injury to us. The apostle's calling for fire from heaven upon the Samaritans, when they refused Christ, Luke ix. 53—55, might seem to be a generous concern for their Master's honour, but Christ knew it proceeded much from that natural enmity which the Jews bore to the Samaritans. The best way to judge is, when the interest is purely God's, and hath no fuel of our discontents to boil up, either

grief or anger. Such an affection cannot but be highly acceptable to God, who is affected with the love of the creature, and honours them that honour him, as well as despises those that lightly concern themselves for him.

Also it is a testimony of love to our neighbours. Nothing can evidence our love to man more, than a sorrowful reflection upon that wickedness which is the ruin of his soul, the disturbance of human society, and unlocks the treasures of God's judgments to fall upon mankind. "Sin is a reproach to a people," Prov. xiv. 34. It is always an act of charity to mourn for the reproaches and ruin of a people. It is a gross enmity to others, to see them stab themselves to the heart, jest with eternal flames, wish their damnation at every word, run merrily to the bottomless gulf, and all this without bestowing a sigh upon them, and pitying their madness; the greater should be our grief, by how much the further they are from any for their own destruction. If Cain discovered both his enmity to God, and also to his brother, in grieving that his brother's works were so good, Abel must needs, in the practice of the contrary duty, manifest his love to Cain, in grieving that his works were so bad. Our Saviour's tears for the Jews discovered no less a concern for their misery than for God's dishonour. Anger for sin may have something of revenge in it: grief for sin discovers an affection both to God and the sinner. A duty which respects at once the substance of both the tables, cannot but be pleasing to God.

2. It is an imitating return for God's affection. How doth God resent the injuries done to his people

as much as those done to himself! Those sins that immediately strike at his glory are not accompanied with such quick judgments, as those that grate upon his servants. Sharp persecutions, that tear the people of God in pieces, have fuller vials of judgment here, than volleys of other sins which rend the name of God. When Cain affronted God by his sacrifice, God comes not to a reckoning with him, till he had added the murder of his brother to his former crimes against his Maker. A sweeter and more thankful return, and a more affectionate imitation of God, there cannot be, than to resent the injuries done to God more than those done to ourselves. The pinching of his people doth most pierce his heart; a stab to his honour, in gratitude, should most pierce theirs. The four kings that came against Sodom, Gen. xiv. 9, &c. sped well enough in their invasion, gained the victory, and had been in a fair way to have enjoyed the spoil, had they not laid their hands upon Lot, which was the occasion of their disgorging their prey. As God engaged himself in the recovery of Lot, so Lot concerned himself in the honour of God; God's anger is stirred at the captivity of Lot, and Lot's vexation is awakened at the injuries against God. What troubles his children, raises sensible compassion in him to the sufferer, and revenge upon the persecutor; whatsoever doth blaspheme the name of God, doth at the same time rack a sincere heart. A persecutor cannot injure a believer, but Christ records it as a wrong done to himself; and Christ cannot be dishonoured by men, but a righteous soul doubles his grief. Here is a mutual return of affection and estimation, which is highly pleasing.

3. This temper justifies God's law and his justice.

When we dislike and disapprove of others' sins as well as our own, we acknowledge the glory of the law, that it is just, holy, and good, and set our seal of approbation to it. It justifies the holiness of the law in prohibiting sin, the righteousness of the law in condemning sin. It owns the sovereignty of God in commanding, and the justice of God in punishing. The law requires two things; obedience to it, and suffering for the transgression of it. This frame of heart approves of the obedience the law requires of men as rational creatures, and justifies the sufferings the law inflicts upon men as impenitent sinners. Unless we mourn for the sins of others, and thereby show our distaste, we cannot give God the glory of his judgments which he sends upon a people. This disowning of sin is very acceptable to God, because by it men honour that law for the violations of which they are so troubled, and own God's right of imposing a law upon his creatures, and the creatures' vileness in disgracing that law.

4. It is a sign of such a temper as God hath evidenced himself in scripture much affected with. It is a sign of a heart of flesh, the noblest work of God in the creature; a sign of a contrite heart, the best sacrifice that can smoke upon his altar next to that of his Son. This he will not despise, because it is a beam of glory dropped down from him, and ascending in a sweet savour to him, Psa. li. 17. Without this, we cannot have a sufficient evidence that we are truly broken-hearted. We may mourn for our own sins for secret by-ends, because they are against our worldly interests, and have reproaches treading upon the heels of them; we may mourn for the sins of our friends, out of a natural compassion to them, and as they are the

prognostics of some approaching misery to them; but in sorrowing for the sins of the world, we have not so many, and such affecting obligations, to divert us from a sound aim in our sorrow. To be affected with the dishonour of God by the sins of others, is a distinguishing character of a spiritual constitution from a natural tenderness. It is both our duty, and God's pleasure. No grief is sweeter to God, nor more becoming us.

III. It is a means of preservation from public judgments. Noah did not preach righteousness without a sensible reflection on that unrighteousness he preached against; and he of all the world had the security of an ark for him and his family, when all the rest struggled for life, and sunk in the waters. No mere man ever wore more black for the funeral of God's honour than David, nor was any blessed with more gracious deliverances. The more zeal we have for God, (which is an affection made up of grief and anger,) the more protection we have from him. The more courage we have for God, the more we may expect both his conduct and security. If there be any hope in a time of actual or threatened judgments, it is by laying our mouths in the dust, Lam. iii. 29. If there be any ground of hope, it will shine forth when we are in such a posture. There might be others in Jerusalem, who had not complied with the idolatry of that age; but none exempted from the stroke of the six destroyers, but those whose mouths lay in the dust, and whose cries against the common sin ascended to heaven; only the mourners among the good men are marked by the angel for indemnity from the public punishment.

1. Sincerity always escapes best in common

judgments; and this temper of mourning for public sins, is the greatest note of it. This is the greatest note of sincerity. We read of an Ahab, who put on sackcloth for his own sin, and humbled himself before the Lord; of a Judas, sorrowing that he betrayed his Master. Self-interest might broach their tears, and force out their sorrow; but never an Ahab, or Judas, or any other ungodly person in scripture, lamented the sins of others. Nay, they were all eminent for holiness, they were noted for this frame, whom we have mentioned before: Moses, a non-such for speaking with God face to face; David, who, only, had that honourable title of a man after God's own heart; Isaiah, who had the fullest prospect of evangelical glory, of all the prophets; Ezra, a restorer of his country; Daniel, a man greatly beloved; Christ, the Redeemer of the world; and Paul, the only apostle wrapped up into the third heaven, he was also humbled for the sins of the Corinthians, 2 Cor. xii. 21. Ezra hath a mighty character, "He prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments," Ezra vii. 10. And he both mourned for, and prayed against the common sin. Lot is not recorded for this without a glorious epithet: the Spirit of God overlooks those sins of his mentioned in scripture, and speaks not of him by his single name, but just Lot, his righteous soul, 2 Pet. ii. 7, 8. A sincere righteousness glittered in his vexation for the wronged interest of God. What a mark of honour doth the Holy Ghost set upon this temper! The utmost prospect David had of his sincerity, when he was upon a diligent inquiry after it, was his anger and grief for the sin of others; when he had reached so

far, he was at a stand, and knew not what more to add. "Am I not grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies. Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me," Psa. cxxxix. 21—24. If there be any thing that better can evidence my sincerity than this, Lord acquaint me with it; know my heart—that is, make me to know it. He whose sorrow is only for matter confined within his own breast, or streams of it in his life, has reason many times to question the truth of it. But when a man cannot behold sin as sin in another, without sensible regret, it is a sign he hath savingly felt the bitterness of it in his own soul. It is a high pitch and growth, and a consent between the Spirit of God and the soul of a christian, when he can lament those sins in others whereby the Spirit is grieved, when he can rejoice with the Spirit rejoicing, and mourn with the Spirit mourning. This is a clear testimony that we have not self-ends in the service of God, that we take not up religion to serve a turn, that God is our aim, and Christ our Beloved. Now, upright persons have special promises for protection: "The Lord knoweth the way of the upright: they shall not be ashamed in an evil time," Psa. xxxvii. 18, 19. They shall not be ashamed *in* it, though they may be dashed *by* it; they shall have a blessed inward security, though they may not always have an outward, when the wicked shall consume away as the fat of lambs, and exhale in the smoke. God's eyes are upon them in the worst of straits. If ever he show himself strong, it is for those that are perfect in heart before him. This is the end of the running

of his "eyes about the earth," 2 Chron. xvi. 9. To such he is both a sun and a shield; a sun to comfort them, and a shield to defend them that walk uprightly, Psa. lxxxiv. 11. There may be an uprightness in the heart, when there is an unknown or a negligent crookedness in some particular path; and when men are negligent in reproving others for such sins as open the clouds of judgments, God may be a sun to such, to give them some comfort in a common calamity, but scarce a shield to defend them from it.

2. This frame clears us from the guilt of common sins. He that is not afflicted with them, contracts a guilt of those insolencies against God by a tacit approbation, or not hindering the torrent by his prayers, tears, and endeavours. Sin is not to be viewed without horror: we share in the guilt, if we manifest not our detestation of the practice. The Corinthians had not approved themselves clear in the matter of the incestuous person till they had mourned for it, 2 Cor. vii. 11. Jacob was afraid he should be charged by God as a murderer and thief, as well as Simeon and Levi, if he did not profess his loathing of it: "Oh, my soul, come not thou into their secrets; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall," Gen. xlix. 6. His soul should bear a testimony against their secrets; he would count it his dishonour to give their sin any countenance before God or man. David intimates, Psa. ci. 3, that if he did not hate the works of those that turn aside, the guilt of them would cleave to him. If we can patiently bear the dishonour of God, without marks of our displeasure, we shall be reckoned in the com-

mon infection, as one lump with the greatest sinners. He that is not with Christ, is against him; he that is not on the side of God by a holy grief, is on the side of sin by a silent consent. A thorough distaste of sins upon the account of their abomination to God, frees us from the guilt of them in the sight of God. To mourn for them, and pray against them, is a sign we would have prevented them, if it had lain in our power; and where we have contributed to them, we by those acts revoke the crime. When we cannot be reformers, all that we can do is, to turn mourners, and, in our places, admonishers and reprovers; and God is righteous, not to charge the guilt where it is not contracted or revoked. But where any are infected with common sins, they must expect to taste of some common judgments. The Israelites did partake of some of the Egyptian sins; and though God was upon their deliverance, yet he inflicted upon them some of the Egyptian plagues; the plague of lice, which was the first God brought, without being imitated by the magicians, was common upon the Israelites as well as the Egyptians; for God did not sever Goshen from Egypt till the plague of flies. "In that day will I sever the land of Goshen; I will put a division between my people and thy people," Exod. viii. 22, 23. And therefore in Psa. lxxviii. the psalmist, reckoning those plagues, never mentions the lice, because that was inflicted upon Israel as well as Egypt. This is a way to keep the soul from common infection. It is difficult for a soul to defile itself with the sins of the times, when tears are continually running down the eyes for them. It is an antidote against the sin, and against the plague which follows at the heels of it. If we look not

upon them with grief, we are in danger to be snared in the same temptation. Besides, not sorrowing for them is an implicit consent to them, and by consenting to them, we are little better than actors in them. By grieving for them, we enter our dissent, and pass our vote against them. When any sin becomes national, it is imputed to the body of the nation; as in some transgressions of the law, the whole body of the nation of the Jews was involved; and there is no way for any particular person to remove the guilt from him, but by disowning it before God.

3. A grief for common sins, is an endeavour to repair the honour God has lost. It is a paying to God, by repentance, that (as much as lies in a creature) which is due from the worst sinner himself; it is to keep up some of God's glory, when so much is trodden down. And when the grief is accompanied with a more exact obedience, it repairs the honour God hath lost by the miscarriage of others. It is an endeavour to wipe off the stains from the robe of the glory of God. And those who bear up God's glory in the world, shall find, if need be, the creative, omnipotent power of God stretched out for their defence, in as eminent a manner as the cloud by day, which preserved the Israelites from the scorching of the sun; or the flaming fire by night, which prevented their wandering into by-ways and precipices; for, "upon all the glory shall be a defence," Isa. iv. 5, that is, upon those who bear the mark of his glorious redemption, and bear up his honour among the sons of men. When we concern ourselves for God's honour, God will concern himself for our protection. God never was, nor ever will be behind-hand with his creature in

affection. Moses was zealous for God's glory against the golden calf, and God concerned himself for his honour against Aaron and Miriam, Num. xii. and then against the tumults of the people.

4. The mourners in Sion are humble, and humility is preventive of judgments. To lie flat upon the ground, is a means to avoid the stroke of a cannon-ball: "When men are cast down, he shall save the humble person," Job xxii. 29. Those lie lowest in the dust before God, who concern themselves not only with the weight of their own sins, but with that of others. Pride is a preparation for judgment; the higher the tower aspires, the more exposed it is to the lightning; the bigger any thing swells, the nearer it is to bursting; the prouder any man is, the plainer butt he is for an arrow of God's wrath. Pride lifts up itself against God's laws and sovereignty, as much as this frame of spirit acknowledges and submits to him. It was a temper contrary to this caused God to send worms to banquet upon Herod: "He gave not God the glory," Acts xii. 23. He was not afflicted with the sin of the people, nor reproved them for ascribing to him the honour of God. A soul-affliction for common sins is a bar to judgments: God "revives the spirit of the humble," Isa. lvii. 15. They that share in the griefs of the Spirit, shall not want the comforts of the Spirit. God is concerned in honour by virtue of his promise, not to neglect those whom he hath promised to revive. He dwells with the contrite spirit: who more contrite than he that grieves for public sins, and family sins, and city sins, as well as his own private sins? Men do not use to fire their own houses, much less

God the house and heart, which is dearer to him than either the first or second temple, or local heaven itself. I might add,

5. That such keep covenant with God. The contract runs on God's part, to be an "Enemy to his people's enemies," Exod. xxiii. 22. It must run on our parts, to love that which God loves, hate that which God hates, grieve for that which grieves and dishonours him. Who can do this by an unconcernedness? Those who keep covenant with God shall not fail of one tittle of it on God's part. Such also fear God's judgments, and fear is a good means to prevent them. The old world feared not God's threatening of the deluge, and that came, and swallowed them up. The people of Sodom feared not God's judgments, and that hastened the destroying shower. The advice of the angel upon the approach of judgments, is to "fear God, and give glory to him," Rev. xiv. 7. And then follows another, with the news of Babylon's fall; "Babylon is fallen, is fallen," ver. 8. The fall of Babylon is the preservation of his people.

IV. The use.

1. Reproof for us. Where is the man that hangs his harp upon the willows at the time the temple of God is profaned? A head, a fountain of tears for common sins, is a commodity rarely to be found even in those who are otherwise gracious. The mourners have been for number but a few, like the gleanings of the vintage; but the sinners in Sion for multitude, like the weeds in fallow ground. What multitudes of those that disparage God, and trample upon his sovereign commands, rend in pieces the very law of nature as well as the rights of religion! It were well if there were one to six, as was intimated there

might be in Jerusalem; but we have reason to fear that one marker for the secret mourners would be too much for a hundred destroyers. I do not question but there are some that sigh for the abominations they see and hear of, and that because they are dishonourable to God as well as injurious to themselves. But who of us can say, we have been deeply enough, and graciously enough, affected with them? Certainly both you and I may bring a charge against ourselves before the throne of God for this neglect, that we have not been thoroughly humbled for, and frequently bewailed public iniquities, and spread them before God in secret. If we are unconcerned in common sins, can we imagine God will leave us unconcerned in common judgments? If we endeavour not to keep up the glory of God, he will extract glory to himself out of our ashes. If this frame be so little regarded among professors, what shall we say to many others that have as little remorse for the stabs of God's honour, as they would have for the tragedy of an East India prince, nay, for the death of some inconsiderable fly? that have resentments for wrongs done to themselves, and sorrow at command for any worldly loss, but not one spark of regret for affronts offered to God? In this cause, their hearts are as dry as a heath in a parching summer. Who laments the tearing the name of God in pieces by execrable oaths? Who bewails the impudent uncleanness boasted of in the face of the sun? Who mourns for so many thousand foreheads bearing the mark of the beast, and so many thousands more preparing to receive it? It reproves then,

(1.) Those make a mock and sport of sin, so far they are from mourning for it. The wise man

gives them the title of fools; "Fools make a mock at sin," Prov. xiv. 9. Which though it seems too low a character for such abominable works, yet in scripture it hath a greater import than in our common discourse, it signifies an atheist, Psa. xiv. 1. Prodigious madness! to make that our sport which is the dishonour of God, the murderer of Christ, the grief of the Spirit, and the destruction of the soul; that which opens the flood-gates of wrath, and brings famines, plagues, and wars upon a people! If mourning for others' sins be an affection like that of angels; delighting in others' sins is an affection like that of devils. He is at the greatest distance from Christ, who looks pleasantly upon that which Christ could not regard without grief and anger. God seems to seal up such to destruction, as well as the mourners to preservation: "And in that day did the Lord of hosts call to weeping and mourning, to baldness and girding with sackcloth, and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till you die," Isa. xxii. 12, 13. They were ranters instead of mourners, and God passes this sentence on them; "Their iniquity shall not be purged from them till they die." If we carry ourselves jollily at the sins of others, we evidence that the concerns of God are of little concern to us,—that we have slight thoughts of his glory, and cast it at the heels of our own passions.

(2.) Those that make others' sins the matter of invectives, rather than of lamentations, and bespatter the man without bewailing the sin. We

should consider common sins with affection to God, and pity to the offenders; with a desire that they may restore, by a true conversion, the glory they have robbed God of by an accursed rebellion. While we hate the sin, we should evidence that we love the man. We must never love the wickedness, nor hate the person. We pity a sick man, though we loathe his disease. Sinners are miserable enough without our hatred, and by hating them we make ourselves more miserable, by committing a fault against reason and nature, and do them no good. The more wicked any man is, the more worthy of pity, by how much the more his crime is our hatred. God, who is infinite purity, hates men's sins, because they are enemies to his holiness; but he hath a common affection to their persons, as they are the effects of his goodness and creative power. Our exclamations against common sins ought not to exceed lamentations for them. There ought to be more grief in our hearts, than fire in our tongues. They break the whole law, that lament not the crime out of love to the Law-maker, and grieve not for the sinner out of love to their neighbour.

(3.) Those who are imitators of common sins, instead of being mourners for them. As though others did not pilfer God's right fast enough, and were too slow in pulling him from his throne; as if they grieved that others had got the start of them in wickedness. It is a pious sadness, and a blessed grief, to be affected with common sins, without being fettered by them; to mourn for them, without cleaving to them; to be transported with sorrow for them, without being drawn by a love to them.

(4.) Those that fret against God, instead of fretting against their own foolishness, Prov. xix. 3

The sins of good men are many times provocations to God to draw up the sluice from the hearts of wicked men, and give liberty to their lusts, for the chastening of others; and therefore in grieving for the sins of others, they implicitly grieve for their own.

(5.) Those who are more transported against others' sins, as they are, or may be occasions of hurt to them, than as they are injuries to God. How warm are we often in our own cause, and how cold in God's! We partly satisfy our own discontent by such a carriage, but not our duty.

(6.) Those who are so far from mourning for common sins, that they never truly mourned for their own. Who have yet the treasures of wickedness, after the rod of God hath been upon them. "Are there yet the treasures of wickedness in the house of the wicked?" Mic. vi. 9, 10; reflecting upon the rod they had felt? Common sins are but a glass wherein we may see our common nature. The best men have the worst sins in their nature, though by grace they have them not in their practice. He that grieves not for other men's sins, more or less, never grieved truly for his own. He that is not concerned for the dishonours of God by others, is little concerned for the dishonour of God by himself. Let us use our eyes for those ends for which God hath given them; they are instruments of sight, and instruments of sorrow.

It is necessary for us to mourn for our own sins. We can never mourn for others' sins, unless we mourn for our own. If we sorrow not for our own, the sorrow we may pretend to have for others, proceeds not from a right cause. We have that one sin of Adam in our nature, which subjected the

whole world to an anathema. Let us not stay in generals; every man will lay the fault upon sin in the bulk, without reflecting on the sin in his own heart. We can complain particularly of those sins that are common, and why should we rest in generals, when we come to our own? Deception lies in generals; it is a deceitful sorrow, that is for sin in a heap. Is there not perfidiousness to God, coldness in his ways, too much slighting the gospel, want of tenderness and compassion, incorrigibleness under judgments; houses fired, and pride not consumed; falseness in resolutions, like oxen moving with the touch of the goad, and presently standing still; deceitful bows, letting the string slip after they have stood fully bent? Hos. vii. 16. There may be sins among us that may cause a storm that we little think of: the mariners little suspected Jonah to be the cause of the tempest, till he discovered it himself. He that never mourned for his own sins, cannot perform this duty, so necessary for his preservation, and therefore cannot expect the mark of God in a time of public judgment. He that would rightly mourn for the corruptions of others, must inquire whether he hath not the same in his own heart, and fling the hardest stone at them. Judah calls for Tamar to the flames, for that crime which he himself had been partner and actor in; so apt are we to be severe against others' sins, and indulgent to our own. The best have need to mourn for their own sins in relation to the public: the only good man in the ship was Jonah, and for his sin was the storm sent, and the rest like to be wrecked.

2. Use. Of comfort to such as mourn for common sins. All the carnal world hath not such a writ

of protection to show in the whole strength of nature, as the meanest mourner in Sion hath in his sighs and tears. Christ's mark is above all the shields of the earth, and those who are stamped with it have his wisdom to guard them against folly, his power against weakness, the everlasting Father against man, whose breath is in his nostrils. We see that God doth not strike at random, but reserves a sweetness for his servants in the midst of his fury against his enemies; he hath his messengers to mark, as well as his executioners to strike; the issuing the resolute orders of his fury hinders not those of his grace and compassion to his own. He will have a care for his balsam-trees that distil this precious liquor, no less than he commanded the Israelites in their sharpest wars to have a care of the fruitful trees of a land, Deut. xx. 19. God in the sixth verse following the text gives the like charge to the executioners of his judgments, as David did to the army concerning Absalom, "Deal gently with the young man," 2 Sam. xviii. 5. "Come not near any man upon whom is the mark," Ezek ix. 6. He makes provision first for the security of those, before he unsheaths his sword against his enemies. The deluge flows not from heaven, till Noah be cased in the ark; nor is Sodom on fire, till Lot be lodged in the mountain. God will always have a church in the world, and suffer a generation of his own to inhabit the earth: God's attributes shall not interfere one with another; his truth remains firm, notwithstanding the provocations of men. When those people were ripe for judgments, God had his mourners among the idolaters, which he marks for preservation; when he had threatened great judgments, the turning the sun into darkness

and the moon into blood, he promises a remnant in Jerusalem and Sion, "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered; for in mount Sion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call," Joel ii. 30—32. Neither the fury of men shall, nor the judgments of God will extinguish the church: not the malice of men, because of God's power; nor God himself, because of his truth. "The Lord hath said." God will either preserve under judgments, or take away from them, to a place of happiness. It is thought by some, that the reason Enoch was snatched to heaven in the midst of his life, according to the rate of living in that age, was because he was afflicted with the sins of those among whom he lived. And indeed he could scarcely walk with God, without grieving that others disdained to walk with him, and acted contrary to him: God would take him from that affliction, as well as from the danger of being corrupted by the age. He will either have his chambers, wherein to hide them here "till the indignation be over-past," Isa. xxvi. 20, 21; or his mansions to lodge them in for ever with himself. What hurt is it to any to be refused a hiding-place here, that he may be conducted to the possession of a glorious residence for ever? That judgment which takes off the fetters of a wicked man for execution, knocks off the fetters of the godly for a gaol-delivery; like fire, it consumes the dross, and refines the gold. The day of God's wrath is "a day of gloominess to the wicked," Joel ii. 2, but as the morning spread upon the mountains to the godly mourners, the dawning of comfort to them. God out of the same pillar of

the cloud diffused light upon the Israelites, and shot thunders and lightnings upon the Egyptians, to which perhaps the prophet might here allude.

3. Use. Mourn for the sins of the time and place where you live. It is the least dislike we can show to them. A flood of grief becomes us in a flood of sin. How well would it be, if we were as loud in crying for mercy, as our sins at the present are in crying for vengeance! While judgments march to seize our persons, our grief should run, to damp the judgments: moist walls choke the bullet. It is far better to mourn for the cause of judgments, than to mourn under them. The jolly blades were the first prey to the enemy. "They that chaunt to the sound of the viol, and drink wine in bowls shall go captive with the first that go captive," Amos vi. 1—7. We of this city have most reason to mourn: the metropolis of a nation is the metropolis usually of sin, and the fairest mark for the arrows of God's indignation. The chief city of a nation is usually threatened in scripture; Rabbah of the Ammonites, Damascus of Syria, Tyrus of Phœnicia, Babylon of the Chaldean empire, Jerusalem of Judea; and, suitably, why not London of England? And let no man think that mourning is a degenerate and effeminate disposition: doth Solomon ever imprint the same character on mourning as he doth on laughter? Eccl. ii. 2. Doth he ever vilify that with a term of madness, and call the mourners bedlams? How can any, who hath not put off the title and nature of man, behold, without amazement and grief, men so bold, as to pull down the judgments of God upon them, and force his indignation? This temper is a pious embalming Christ's crucified honour; shall any man that pro-

fesseth Christ have so little love to him, as not to bestow a groan upon him, when he sees him freshly dishonoured and abused? If we had not committed any sin in our whole life, there is cause of mourning for the abominations of the world. Christ had an unspotted innocence and an unexpressible grief for Jerusalem's sins and misery: "O Jerusalem, Jerusalem, how often would I have gathered thee, and thou wouldest not!" Never doth sorrow more appear in love, than when it is more for what dishonours God, than what pincheth us. Men may pretend a grief for the sins of the times, when it is only for themselves, that they have not those pleasing opportunities of greatening themselves, and that estimation in the world, that stage for pride and covetousness to act upon, which they desire. Our mourning is then right, when we grieve not so much that we suffer, as that God is a sufferer. It should be proportionable where there are great breaches of God's law; our grief should be as full, as, if possible, to fill up the ditch that is digged; the Septuagint in the text implies it. Paul and Barnabas tore their garments, a sign of a great grief and indignation, when the heathens would have sacrificed to them as gods, Acts xiv. 13: they used not the same expressions in smaller sins; but this was against the nature of God, and a multitude engaged in it. The greater the sin, the greater the sorrow. I need not mention the sins among us; the impudent atheism, contempt of the gospel, putrifying lust, barefaced pride, rending divisions, many sins visible enough to be grieved for, and too many to be spoken of. The sorrow should be universal. Not for one sin, which may be against any man's particular interest, but for all, even those which

our carnal advantage is not concerned in. God is dishonoured by one as well as by another, and Christ is crucified by one as well as by another. It must be attended with a more strict obedience. It is the highest generosity to wear Christ's livery, when others put it off, and lay it aside as useless. No doubt, but Joseph of Arimathea mourned as well as the rest for the sufferings of our Saviour, but he testified also a heroic affection to him, in going boldly to Pilate to beg the body of Jesus, for an honourable burial, when none of the other disciples sought after it, but trusted more to the swiftness of their heels for their own security, than concerned themselves for the honour of their Master. While others therefore are defiling the world with their abominations, let us be washing it with our tears, and filling heaven with our cries, that when God marcheth in his fury, we may be secure by his acceptance of our humiliations.

Let us consider some of the motives to this duty.

1. This is a means to have great tokens of the love of God. No question but Christ in his agony bewailed the sins of the world, and then was an angel sent to comfort him, and assure him of a happy issue. It was just after the testimony of his displeasure against Peter for dissuading him from that death whereby he was to honour God, and wash off the stain of sin, and repair the violations of the law, whereby he manifested a concern for his Father's honour, that he was transfigured, and had therein the earnest of a heavenly glory, and that transporting voice: "This is my beloved Son, in whom I am well pleased; hear ye him," Matt. xvi. 23; xvii. 1, 2, &c.

2. It is a means to prevent judgments. Tears,

cleansed by the blood of Christ, are a good means to quench that justice which is a consuming fire. Sin puts a stop to the working of God's compassion, and opens the magazines of wrath: grief for it disarms God's hand of his thunders, and may divert his darts from our hearts. No other defence is often left against the strength of judgments, after sin hath made its entrance. A holy seed in Jerusalem, is the guard of it in the time of Sennacherib's invasion: "The holy seed shall be the substance thereof," Isa. vi. 13. Growth in sin ripens judgments, turns blossoms and buds into fruit, rods into scorpions. Grief for it turns scorpions into rods; lessens a judgment, if not wholly prevents it. The water of repentance is the best way to quench the flames of sin, and sparks of wrath. If good men fall under a common judgment, it may be often for a defect in this temper. This was Justin's opinion. That many good men are taken away with the wicked in common judgments; because, though they do not commit the same sins, yet they connive at their iniquities, and so are lashed with their rods, temporally chastened, but not eternally punished.

3. It will sweeten judgments. Such may say of judgment, as Paul of death, Oh! judgment, where is thy sting? It is a double burden to lie under the weight of common judgments, and the weight of common sins; grief for them is a means to remove the guilt, and thereby to ease thee of a judgment. If we are concerned in mourning for sin, we shall be more fit to honour God, if he makes us fall under his stroke. A holy sorrow will bring us into a submissive frame. Aaron had been, without question, humbled for his timorous compliance with the people in the making of the golden calf; and

when God came to strike him near in his own children, he "held his peace," Lev. x. 3. No doubt, but his former humiliation fitted him for his present patience.

4. Our repentance for our own sins was never right, unless we are of this temper. Repentance is a justice towards God, and therefore is conversant about other men's sins, in a hatred of them. It is for sin as sin, and sin is sin in whatsoever subject it be, and worthy of hatred according to right reason, and therefore that grace whereby a man hates it in his own person, will engage him to hate it wheresoever it is: and we always grieve for the increase of that which is the object of our hatred. A truly just man hates the injury committed against another, as well as that against himself. That filthiness which displeaseth a penitent in his own act, displeaseth him in another's act, there being the same adequate reason, and sin being of the same nature against God in another as in himself. It is all abominations, in the text; this is an argument of sincerity: to mourn for one, may be from self-interest; to mourn for all, must be from a pure affection.

5. It is an argument of a true affection to God. To mourn for sin when it is rare, though gross, is not so much a sign of sincerity, as to mourn for it when it is epidemical, when the foundations of godliness are out of course, and the graces contrary to those sins are generally discountenanced; as it is a greater sign of sincerity to love the word when it is generally slighted, than to love it when all admire it. What a noble affection had that lady in Samuel, 1 Sam. iv. 19, &c. that grieved not so much for the loss of her father, husband, friends,

but bewailed the departure of the glory of Israel, and, implicitly at least, the sin that occasioned it! How did her affection to God drown all carnal affections! Her sorrow for the ark stifled the sorrow of her travail, and the joy at the birth of her son. She regarded it not. This is an evident token of affection, when we mourn most for the sins which most dishonour God, and the sins of those persons who seem to be nearer to God, and cast most reproaches upon his name.

6. Shall we be outstripped by idolaters? The mourning for others' sins was a custom kept up in Israel after their revolt from God unto Jeroboam. When Naboth was put to death for a pretended crime of blasphemy, a fast was proclaimed, to lament his sin, 1 Kings xxi. 12; and though with a wicked intention, to palliate a murder with the cloak of religion, yet it evidenceth this mourning for the gross sins of others to be a common sentiment among them, and practised upon the like occasions.

7. We have just fears of judgments. We know not whence they will come, from the north or from the south. The voice of God is received with a deaf ear, the reproofs and admonitions of God have not a kindly operation; the signs of judgment amaze us, and the amazement quite vanishes. We start like a man in a dream, and fall back upon our pillow, and continue our sleep. Can we expect God to stay? He seems to be upon the threshold of the temple, come down already from the cherubims; and is it not high time to bewail our own sins, and the common abominations, that have so polluted the place of his habitation, that we may say we cannot see how God can stay with honour

to himself? If we bewail the sins that provoke him to it, God may stay; if he will not, let us at least show this affection to him at parting. This is not a thing unbecoming the highest christian. Doth not the Spirit grieve for the sins of others who abuse the grace of God? "Grieve not the Holy Spirit of God," Eph. iv. 30. The Holy Spirit hath no sins of his own to grieve for. Shall we be above that which the Spirit of God thinks himself not above? Shall we refuse mourning for that which grieves the Holy Ghost? Let us therefore examine what are our own sins, what are the abominations of the times and places wherein we live; make inquisition for the one, that we may drag them out before the Lord; and in our places endeavour to stop and reform the other. As the true fire of love to God will melt us into tears, so it will heat us into zeal. He is no friend who will complain of a serpent being in another's bosom, but not strive to kill it. It will show either cowardice or falseness. That zeal is wild-fire which is not accompanied with a holy sorrow, and that sorrow is crude which is not accompanied with a godly zeal.

THE END.

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